THEOLOGY

VOL. LX JULY, 1957 No. 445

A Visit to the Brethren— A Lesson in Liturgy

IT has been said that no Christian in the present distress of a divided church should call himself adult unless he has learnt to join unself-consciously in the worship of at least one other tradition than his own. Believing this to be true, a group of us in Cambridge have been attending Sunday worship at assemblies of Christians outside the Anglican tradition. Some of us found our way to the Closed Brethren at eleven o'clock one Sunday morning. We arrived at a small brick assembly room very much like a school room—green distemper, deal panelling, and hospital white shades on the lights, a tortoise stove and a wall clock. In the centre of the room was a table, three foot by two, spread with a linen cloth. On the table was a basket in which was half a loaf on a linen napkin. By its side was a glass of wine. The chairs were grouped in three rows round the sides of the table.

The congregation of about forty people, with a complete age range from eleven to seventy years, assembled in silence, which was maintained after all had arrived until 11.5 a.m. Then one of the men in the front row suggested a hymn—a hymn to the Holy Spirit. Sitting still as we were we sang it slowly without any musical accompaniment. After the hymn we sat again in stillness for two or three minutes and then another brother led us in prayer. We still sat (not crouched). In fact we sat upright with eyes open or closed for the whole service. This induced a composed contemplative attitude accompanied by an intensity of prayer, silent or conducted, which was remarkable. The prayer thanked God the Spirit for this particular gathering on the Lord's Day, thanked him for the privileges we have as the people of God, for the gifts of unity and peace, for the love of God shed abroad in our hearts. Again two or three minutes' silence and then a reading from Ephesians and more silence. Then, in the Spirit and through thanks and prayer over the bread and wine which were passed from hand to hand round the circles, we approached the Son. At this point there was a long anamnesis and thanksgiving for his birth, life, passion, death and resurrection, his heavenly priesthood and abiding presence, and a looking forward to his second coming. After another two or three minutes' silence there was a hymn of praise to Christ, sung still sitting, and after more silence another reading from the Bible, this time from the Gospels.

The climax of the service came when in the Spirit, through the Son approached by the sacrament, we claimed access to the Father.

The movement had been completed. Gathered in the Spirit, renewing the covenant in the sacrament, we now moved forward spiritually with our High Priest into the Holy of Holies, and a hymn to God the Father was sung and praise and thanksgivings for privileges in grace and hopes of glory were made by members of the congregation. The service, after more intervals of completely still silence, came to an end with a hymn to the Blessed Trinity. The whole meeting had lasted an hour and a half.

Two things were noticeable by their absence. First, there were no prayers of penitence—whether this is always so I am not sure. Unworthiness was expressed through deep thanksgiving. Secondly, the prayers and hymns conveyed little sense of the Church's being set in society. We were there as the grateful, gathered assembly of the Lord's people, without any apparent concern for the world at large. Consequently there was no extended intercession. The three elements of eucharistic prayer were adoration, thanksgiving and contemplation; the rhythm of the extempore rite was maintained by the Trinitarian structure of the service. At some point at the beginning letters of commendation were read out introducing by name visiting members of other assemblies. We, as those who were "abroad", sat behind the three rows of chairs and were not invited to receive communion.

In atmosphere the meeting house was like a Carmelite convent chapel. The depth of prayer and contemplation was of a quality which was unforgettable. The peace and quiet helped by the upright sitting throughout the whole service and the long full silences between prayers, readings and hymns, and the slow unaccompanied singing was preserved until the end. We were loath for the service to end.

The kiss of peace took the form of a handshake all round, in which we were included. We received not only a Christian welcome but also invitations to lunch afterwards, which we were unfortunately unable to accept since we were expecting our own customs to be observed in this matter of philoxenia. We all thought that we had been present at a godly assembly where everything had been done decently and in order. Individual freedom and responsibility had been preserved together with a Spirit-led movement of the whole church in that place. The high doctrine of the church and sacrament (celebrated each Lord's Day) was combined with an intense awareness of the Holy Spirit and the Presence of the risen Christ. I was conscious of the word "privilege" summing up all that we had been thankful for—privileges of sonship and adoption, of grace and access, of hope for the Last Day. I was, in fact, conscious of the fresh gratitude abroad in the early church.

R. C. Walls.

St Mark's Gospel[1]

Isa. 52. 15 b.—"For that which had not been told them shall they see; and that which they had not heard shall they consider"; *and*
Mark 8. 18 a.—"You have eyes—do you not see—you have ears—do you not hear?"

On this day, the Feast of St Mark, the Church naturally turns our attention towards the Gospel according to St Mark and its author. Of the author himself I can tell you nothing for certain; who he was, how he earned his living, how he met his end, we do not certainly know.[2] In fact, all we know for certain about him is that he wrote his Gospel—and therefore it is only as author of his Gospel that we can honour him. "His praise is in his Gospel"—wholly and solely in his Gospel. And yet, what praise that is!

Here, as so often, we are indebted to the modern, critical study of the Bible for new insight and the possibility of a deeper appreciation. In the old days, Mark was by far the least esteemed of the evangelists, for he was believed to have done little more than copy out St Matthew's Gospel in a shorter, and generally inferior, version. As long ago as the year 400, St Augustine could describe him as "a slavish follower and abbreviator of St Matthew",[3] and that low view of him persisted down the centuries in almost every part of the Church. When the Book of Common Prayer was drawn up, for example, only two of the Sunday Gospels were selected from St Mark, while twenty were taken from St Matthew, seventeen from St Luke, and fifteen from St John.

It was only with the coming of the Higher Criticism that St Mark's full greatness stood revealed. In 1835 it was established that Mark's was the earliest Gospel, and that, so far as there was any question of copying or following, it was done by St Matthew and St Luke—and possibly also by the author of the Fourth Gospel—but not by St Mark. He, so far from being an imitator, was now seen to have been the pioneer. He was in fact, so far as we know, the originator of the Gospel as a literary form, and it is as such that we salute him to-day.

But I expect that to some of you this will seem rather exaggerated language. "In plain fact," you may feel, "all St Mark did was to write a Life of Jesus, and that, by modern standards, not a very full or well-documented Life. Let us by all means be thankful that he preserved for us what he did, but let us at the same time keep our sense of proportion." Again the modern study of the Gospels comes to our aid and helps us to refute all such contentions decisively. Whatever

[1] What follows is a slightly modified version of a sermon preached in the Chapel of King's College, London, at the opening of term service on 25 April 1956. The germ of some of the ideas contained in it I owe to a conversation with Dr J. A. Findlay.

[2] The statements of Papias about St Mark cannot be accepted without reserve.

[3] *De Consensu Evangelistarum*, I, iv.

exactly it was that St Mark wrote, it was not a life or biography of Jesus in the sense in which we understand those terms.

Just consider. What does a biographer seek to do? He seeks to set before us the life of his subject, both outer and inner. He seeks to portray the length and course of the man's life, his appearance and physique, his early environment and training and so on; and then to show how these external factors influenced the development of his personality and psyche. And then he seeks to set his subject in proper historical perspective, showing how his personality and policies in their turn influenced the life of the world in his day and after. Of all this you will find in St Mark virtually nothing. I suppose that all the sayings and doings attributed to our Lord by St Mark could be packed into a couple of months or so, and St Mark gives us no means of telling how they were spread out, or indeed how long the life or ministry of Jesus lasted, even in rough figures. And I wonder if you have ever realized that St Mark—or for that matter the other evangelists—make no attempt at all to tell us what our Lord looked like or what manner of man he was. Was he, do you think, tall or short, fat or thin? Was he of a humorous turn of mind and a genial cast of countenance, or was he more solemn and sombre? Was he robust or did he enjoy poor health? On such matters Christian art and piety have loved to dwell, but they have never got any help from the evangelists, and certainly not from St Mark.

These would be strange omissions from a biography, and there are many others at least equally strange. There can be only one conclusion—St Mark was not a biographer, good or bad; he was an evangelist. And the word "evangelist" in this context, as in any other, has only one meaning—it means one who *preaches* Jesus Christ, one who sets forth the earthly life and death of Jesus Christ as the central point in history, the place where the destinies of men and the future of the world are settled in the ultimate sense. Of course it would have been perfectly possible at one time to write a biography of Jesus in the sense I have just outlined, for his life on earth was a fully human life. But by St Mark's time it would seem that materials for such a biography were no longer available. And they were no longer available because it seemed to the early Church that when the Son of God came in the flesh there were more important questions than those biographical questions about the influence of his earlier life on his later thought, or even than the historical questions about the course and chronology of his career and its impact on subsequent culture and politics. When the Son of God became flesh and dwelt and died among us, there was raised for every man the utterly searching question of his own relationship to that life and death; and that is really the question of a man's relationship to God, and of his ultimate destiny and future. This seemed to the early Church and to Mark the vital question; and so Mark sought a literary form in which he could write of Jesus—his coming, life and death—in a way that would face every reader with this central, personal question about him. It is no accident that the characters in the Gospel are constantly asking questions about Jesus. "Who is this Jesus that

even the wind and the waves obey him?" "How comes he by this eloquence and wisdom?" "In virtue of what authority does he do these things?" The *reader* is meant to be fairly and squarely faced with these questions and compelled to find his own answer.

St Mark, then, was a man in search of a literary form. It was bound to be a new literary form, for the Son of God had not passed this way heretofore; in the work we know as the Gospel according to St Mark he created that new form, and created it, despite the limitations of a first attempt, with a skill and delicacy that have never perhaps been surpassed. I would make bold to say that, for doing well the job it was meant to do, St Mark's Gospel has few equals among the creations of men—and perhaps that is a testimony that, in some mysterious way, it is more than a creation of man.

These are large claims. How can they be substantiated? Well, first of all, St Mark's Gospel, as I sometimes say to my students, is rather like a tadpole—a large head with a comparatively short tail. The head of the Gospel is what theologians call the Passion Narrative—the account of the last few days in Jerusalem when Jesus suffered and died. Here is the heart of the Gospel, its centre of gravity; and about one-quarter of the whole is given up to those few days. In a biography such disproportion would be quite out of place, but in this new form, created by St Mark, it is deliberate and entirely appropriate. For St Mark knew that, if the earthly life of Jesus is the centre of history, the central point of that centre, the holy of holies, is the passion of Jesus in Jerusalem, the holy city of God. And so not only has Mark given to the passion the position of pre-eminence and climax in the Gospel—he has so selected and arranged the rest of his material that, for all its importance, it is seen to be subordinate to what happened in Jerusalem. If you read the earlier part of the Gospel attentively, you will see that practically everything in it is in some way introductory to the passion of Jesus; the aim throughout is quite single-minded—to help the reader to see Jesus on the Cross—*really* to see him—to know who he was and what he was doing as he hung and suffered there.

"To see Jesus"—to see him for what he really was—there, in the word "sight", you have the theme of the entire Gospel. For, in one respect at least, St Mark was curiously modern—he seems to have been acutely aware of the *difficulty* of seeing Jesus for what he really was—of seeing in his earthly life and death God's decisive intervention into history. People sometimes speak as if our Lord in St Mark's account of him were so hung about with miracle and wonder, so obviously supernatural—so *blatantly* divine—that even the dullest peasant might have been expected to cry out: "Coo-er—'e *must* be Son o' Gawd, 'e must!" Nothing could be further from the truth. Remember that in St Mark's day all sorts of people were credited with wonder-working powers—our Lord himself, for example, appears to have ascribed them to the sons of the Pharisees and scribes. And so, for all the wonders he ascribes to our Lord, St Mark could be acutely conscious that it is not easy to see in that essentially human figure and career the Saviour and Salvation of the world. Indeed for him,

as for many of us, the *difficulty* of such seeing appears to have been the central issue of the Gospel.

To begin with, he is never tired of describing how those who saw Jesus outwardly in the days of his flesh constantly failed to "see" him in the sense that really matters. And it was not only the scribes and Pharisees and their followers who were thus blind—it was equally the crowds who followed Jesus, and even his most intimate disciples. Again and again Mark portrays our Lord as addressing to his most intimate disciples such plaintive words as those I have taken for my text: "You have eyes—can you not see? You have ears—can you not hear? Are your minds so darkened that you cannot see at all?" St Mark makes no attempt to spare the Twelve—for a long time they could not see at all, and right to the end they never wholly understood. Why this almost savage emphasis on the failure of Jesus' contemporaries to see the truth about him? It is not there without a purpose—it has its vital part to play in the structure of the Gospel. Mark wants to emphasize that "seeing Jesus" is not a matter of natural sight or abilities, however acute; it did not even necessarily result from being in the company of the earthly Jesus on the natural plane. It is only too possible, Mark knows, to have eyes and ears that would pass any test on the natural level and yet to be blind and deaf to the truth of Jesus Christ. You may have great natural gifts and abilities—you may be a budding scholar of international repute—you may even have great historical insight such as enables you to reconstruct the historical facts of Jesus' earthly life—but no such natural abilities in themselves can enable you to "see Jesus"—to know him for what he really is.

How then can we obtain the necessary powers of sight and hearing? Mark has no doubt about the answer. He has built into the structure of his Gospel a number of stories about blind and deaf people who came to Jesus and had their eyes opened and their ears unstopped. He has told these stories in the most carefully chosen words, and he has placed them at carefully selected points in the Gospel. So it is no accident that one such story occurs at a point of great significance in the Gospel, just at the point where the earlier section ends and the Passion Narrative begins. It is the story of the healing of Bartimaeus, and we shall not go far wrong in treating it as typical of the similar stories earlier in the Gospel.

Bartimaeus was a blind man and a beggar—a man utterly in need. A man could hardly be needier than that, and of course Bartimaeus was well aware of his need. Being blind, he could not see Jesus, but he had heard enough about him to believe that in him lay the answer to his need. And so with unashamed persistence he called on Jesus for help: "Jesus, thou Son of David, have mercy on me." As a result, Jesus called him and through the power of God gave him sight. By the way Mark tells the story he makes it clear that it is a parable of that true sight with which we are now concerned. That sight is not a natural power, it is a supernatural gift—it is made possible by the power of God exercised through Jesus Christ. It is given quite freely—to those who persistently pray for it—without

reference to their various natural gifts and circumstances; for, as they are by nature, *all* men are blind and helpless like Bartimaeus. Men have only to pray for it—but they will not do that unless they are conscious of a need for it. The truth about Jesus is that he is the answer to a desperate need, and so it follows that men cannot see Jesus, they cannot understand the truth about him, unless in some measure they are conscious of the desperate need to which his coming is the answer. Are you conscious of desperate need? I hope you are. Every man his own Bartimaeus.

But that is not the whole story of Bartimaeus; for Mark tells us something of what happened to him after he received his sight; and in that, too, much virtue. By his faith in Jesus, Mark says, he received sight and as a result of that he was "saved" and was constrained to "follow Jesus in the way". Here, as always, Mark chose his words with loving care. "He followed Jesus in the way." "The way" in the primitive Church was the technical term for Christian discipleship—so when Bartimaeus saw Jesus he was constrained to follow him in the way of discipleship. But for him that way was also *literally* the way, the road along which Jesus was travelling—he followed Jesus along the road. And that road, we have seen, was the road that led straight to Jerusalem, suffering and death. Here in his own allusive way Mark both encourages and warns us. The gift of sight for which we are to pray is also the gift of salvation; for to see Jesus as he really is is to know him as our Saviour, the answer to our need, the one who goes along the way to Jerusalem to suffer and die for us. And yet that gift of sight is not to be prayed for lightly or without due reckoning, for when it is granted, it is a gift pregnant with incalculable consequences. I know of a man who saw with his own eyes the terrible train crash at Harrow in 1952; it was a sight which shattered him—he will never be the same man again. In rather the same way Mark warns us about seeing Jesus—it is a sight which utterly changes a man, and changes him for good; if once he sees Jesus, he will find himself constrained to follow him in the way of discipleship—and that is a way which, for all disciples, leads to Jerusalem, and suffering, and to the death—the painful death—of the old and sinful man.

But it does not lead only to that. It has often been noticed that St Mark's Gospel seems to end very abruptly. In the traditional English versions we have at the end additions by later hands, but in the original text Mark made no attempt to describe resurrection appearances of the Lord or to list those who saw him after he was risen. He referred to the resurrection, briefly and indirectly, gave some inkling of its staggering significance, and then stopped. Here again Mark's new literary form is exactly adapted to the need. For from the moment when they laid the corpse of Jesus in the tomb —and Mark does not hesitate to use the word "corpse"—all the rest was pure divine action, not to be spoken of in the language of plain prose. Of that divine action Mark's readers of course knew; indeed, it was the very centre of their faith. And by ending his Gospel where he did, Mark would have them see that it was precisely to that

supreme divine action that the whole Gospel story was leading up, and that it was only in the light of that divine unspeakable action, to be appropriated only in faith, that the Jesus of the Gospel story and his meaning could be truly "seen".

I could go on almost indefinitely, trying to draw out for you the structure and significance of this new literary form St Mark created. But perhaps I have said enough to show you the ground of our thanksgiving to-day. St Mark was one who had been given the true sight and he knew—none better—that it is only possible through the gift and activity of God. And so he offered his services to God to produce through the labour of his pen an instrument for God's use, an instrument that the divine activity might use in enabling others to "see Jesus". As we have seen, his example inspired others to produce similar, though different and complementary, instruments of a like kind. By them all the eyes of the Church down the ages have been kept open—and ever and again reopened—to the truth of Jesus Christ; and from them she has won that balance and emphasis of truth she has enshrined in her creeds, liturgies and prayers. She cannot easily measure how much she owes, under God, to that pioneering act of devotion on the part of one of her sons whom she was so long inclined to undervalue.

But it is not too late to redress the balance, and the obligation is surely laid on us who are educated Christians and students of the Scriptures—whether professional or not—to see to it that the late-discovered contribution of the first evangelist plays its full part in fashioning the faith with which the Church faces the future. Admittedly St Mark is an acquired taste and his Gospel is not easy going for those who come to it with no classical or literary background. But we can all do our best to give him an attentive and sympathetic hearing as we read him or hear him read; and some of you will have a special duty of making your own, and passing on, that special insight he gives into the significance of the work of Jesus Christ.

Perhaps one final plea may be added. It is, we have seen, through the *critical* study of the Bible that our eyes have been opened to the true glories of St Mark. Let us then learn the lesson and press on with that same critical study, in the faith that God has yet much to teach us through it. It is far too often claimed in contemporary writing and preaching that "the days of criticism are over", as if that were something to be grateful for. Such talk is harmful and misleading; let us rather learn, as one of the lessons of this feast of St Mark, that the critical study of Scripture is a positive thing, a gift of God through which, fully and fearlessly used, he seeks to bring us to the knowledge of ever fuller truth.

DENNIS NINEHAM.

The English Usage of Eucharistic Consecration, 1548-1662—II

When the Bill, which became the Elizabethan Act of Uniformity, was under debate in the Lords in April 1559, a part of the conservatives' case against restoring the Prayer Book of 1552 was founded upon the alleged lack of consecration in the Communion Service. The argument was presented forcefully and with learning by Bishop Scot of Chester. A passage from his speech deserves quotation. Having cited, from the *Quam oblationem* clause of the Latin Canon, the words, "Ut nobis fiat corpus et sanguis Domini nostri Jesu Christi", with the comment, "that is, the prayer is to this end, that the creatures may be made unto us the Body and Blood of our Saviour Jesus Christ", Scot proceeded, "Here is declared the intent, as well of the Church as also of the priest which sayeth Mass. But as for this new book, there is no such thing mentioned in it, that doth either declare any such intent, either make any such request unto God, but rather to the contrary: as doth appear by the request there made in these words, 'That we receiving these thy creatures of bread and wine", etc., which words declare that they intend no consecration at all."[1] One change only was introduced into the Communion Service by the Elizabethan Act of Uniformity. The sentences of delivery of 1549 were superimposed upon those of 1552, so that allusion to Christ's Body and Blood was restored to the act of reception. But this change, important though it was, could not satisfy Bishop Scot. His objection had not been overcome, and was to be left unanswered for several years.

In a famous sermon preached at St Paul's Cross on the Sunday before Easter, 1560, Bishop Jewel challenged the conservatives to prove, by reference to Christian antiquity, the soundness of their doctrines and practices. Among the latter of these he included the manner of consecrating the Eucharist: "If any one of all our adversaries be able clearly and plainly to prove, by such authority of the scriptures, the old doctors and councils, as I said before, that it was then lawful for the priest to pronounce the words of consecration closely and in silence . . . as I said before, so I say now again, I am content to yield unto him, and to subscribe. But I am well assured that they shall never be able to allege one sentence."[2] Jewel's challenge was taken up by Thomas Harding, once Treasurer of Salisbury Cathedral and now a fellow-exile of Bishop Scot at Louvain. Harding answered Jewel in a learned work published at Louvain in 1564.[3] Jewel replied at great length and with equal learning in 1565.[4] In

[1] Scot's speech is printed in Strype, *Annals of the Reformation*, 2nd ed., 1725, App. No. x, pp. 27–33; and in H. Gee, *The Elizabethan Prayer-Book and Ornaments*, 1902, pp. 236–252.

[2] *The Works of Bp. Jewel*, First Portion, Parker Society, 1845, p. 21 f.

[3] Harding's *Answer to Master Jewel's Challenge* is printed in Jewel's *Works*, First and Second Portions.

[4] *A Replie vnto M. Harding's Answer:* see *Works*, First and Second Portions.

regard to consecration, Harding repeated Scot's objection, accusing the Anglicans of "abrogating" consecration, and of not so much as once naming it in their books of service.[1] Evasion of Harding's attack would have been gravely damaging to the cause of that Church for which Jewel himself, in the *Apology*, had lately claimed that "we are come as near as we possibly could to the Church of the Apostles and of the old Catholic bishops and fathers: . . . and have directed, according to their customs and ordinances, not only our doctrine, but also the Sacraments and the form of common prayer".[2] It could not be said that the old Catholic bishops knew nothing of consecration. Jewel was therefore obliged to reply to Harding's charges. For Jewel, as for Cranmer and the reformed theologians in general, the typical sacrament was Baptism. What could not be posited of Baptism could not be posited of the Eucharist; and with the pattern of Baptism that of the Eucharist was required in all respects to conform. Consequently Jewel approached the matter by way of Baptism: "it (i.e. consecration) standeth not in the abolishing of natures, as M. Harding teacheth; nor in precise and close[3] pronouncing of certain appointed words; but in the converting of the natural elements into a godly use; as we see in the water of baptism". He then explained the "converting" of the elements from one use to another by reference to a passage of Augustine about Baptism, which Calvin had treated as expressing a sacramental principle applicable to either Sacrament. "This is well noted and opened by St Augustine." Jewel proceeded, " 'Put the words of God (saith he) unto the element; and it is made a sacrament.[4] For what power is there so great of the water (in baptism), that it toucheth the body and washeth the heart, saving by the working of the word? Not because it is spoken, but because it is believed; and this is the word of faith, which we preach.' 'The word of faith, which we preach,' saith St Augustine,[5] not the word which we whisper in secret, is the word of consecration."[6] Jewel rebutted Harding's first charge by applying the Augustinian principle to the Communion Service: "With what honest countenance then can M. Harding say that we have no consecration? We pronounce the same words of consecration that Christ pronounced: we do the same that Christ bade us do: we proclaim the death of the Lord: we speak openly in a known tongue; and the people understandeth us: we consecrate for the congregation, and not only for ourself: we have the element: we join God's word unto it; and so it is made a sacrament. Yet, saith M. Harding, we have no consecration."[7]

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[1] Jewel, *Works*, First Portion, p. 122.

[2] *Apologia Ecclesiae Anglicanae*, 1562, Pars vi, cap. xvi, div. 1; the English passage is quoted from Lady Anne Bacon's translation, 1564: see *Works of Bp Jewel*, Third Portion, Parker Society, 1848, pp. 41 f. and 100.

[3] I.e. inaudible.

[4] Accedit verbum ad elementum, et fit sacramentum.

[5] Augustine, *In Joannis Evang. Tract.*, LXXX, 3. For Calvin's use of this passage see *Institutio Christ. Religionis*, 1559, Lib. IV, c. xiv, 4.

[6] Jewel, *Works*, First Portion, p. 123.

[7] Ibid., cf. Calvin, *Inst.*, Lib. IV, c. xvii, 39; see also Calvin, *In Epist. Pauli ad Corinthios Priorem Comm.*, c. x, 16. The influence of Calvin's notion of a "vera consecratio" upon Jewel's thought is plain. It will be noticed that Jewel

Jewel's apt use of Augustine's baptismal dictum was an effective reply to the charge of both Harding and Scot. The Institution Narrative of the Communion Service, unaccompanied though it was by the simplest of the traditional manual acts, was not merely the rationale and *aide mémoire* which an adherent of Cranmer's doctrine might have taken it to be. It was the means of providing the words of consecration, which, being "put" or "joined" to the bread and wine set on the table for communion, make those elements the sacrament which Christ ordained. In comparison with the fact of consecration, which Jewel had thus established, the absence of the term from the Prayer Book, which had constituted the ground of Harding's second charge, was of small significance: Jewel brushed the charge aside with a marginal note, "in the mass itself consecration is not named".[1]

Jewel's treatment of the subject was at once more precise and more conservative than Cranmer's. While Jewel agreed with Cranmer that consecration and use were inseparable from each other, his perception of distinctions was too clear, and his understanding of patristic literature too sound, to permit him to acquiesce in confusing consecration with the act of communion. The writings of the old Catholic bishops and fathers gave no sanction to such confusion, and reformed doctrine did not require it. Regarded as the "converting" of the elements from a common to a godly use, in the sense of making them the sacrament, consecration was an act distinct from and preliminary to use, to be formally executed with the recital of Christ's words.[2] If, then, consecration did not stand "in precise and close pronouncing of certain appointed words" as in the Mass, it nonetheless involved the pronouncing of certain words, the pronouncing being audible as in Augustine's usage, and the words being Christ's as in the Mass: that is to say, Jewel's *usage* of consecration (as distinct from theory concerning its *effect*), although agreeable with reformed practice, was yet traditionalist enough to be defensible against papist attack. Jewel, indeed, held consecration to be included in Christ's institution. In a later passage of the *Replie* to Harding, he wrote, "we ought to do that thing that Christ both did himself, and also commanded us to do, and was afterward practised

omits reference to the Petition which had troubled Bp Scot. If the well-known letter preserved among the Parker MSS (No. 106, fo. 84) in the Library of Corpus Christi College, Cambridge, and attributed to Guest by Cecil some years after the date of writing, be in fact Jewel's composition, as is not improbable, we have Jewel's definite statement that "petition is no part of consecration", with supporting quotations from Chrysostom and Bessarion. That this was axiomatic for Jewel appears, however, from his use of Augustine's dictum. For the text of the letter see Strype, *Annals*, 2nd ed., App., No. XIV, pp. 38–41; also Gee, *Elizabethan Prayer Book*, pp. 215–224.

[1] Jewel, *Works*, First Portion, p. 122.

[2] Jewel's theory of consecration could be imposed upon the Baptismal Rite of 1552–59: in the prayer preceding the baptismal act, the reference to Christ's command "that they should go teache al nacions, and baptize them in the name of the father", etc., could be represented as a "joining" of Christ's word to the element of water. Thus the prayer came to be regarded as intending a "sanctification of the water", contrary to Cranmer's design.

by the apostles and holy fathers . . . he said thus, 'Do ye this': that is, take ye bread: bless it: break it: give it 'in my remembrance'."[1] In Jewel's judgment, therefore, the consecration or blessing of the elements, as he had expounded it, was integral to the liturgical action of a rightly conducted Communion Service.

Such was the authority which Jewel's learning had won for him in the Elizabethan Church, that his conception of consecration was assured of official assent. Yet, once comprehended, the conception was bound to provoke at least two inquiries, one of them having important practical bearing upon procedure at the Communion Service. If consecration consisted in joining Christ's words to the elements, was it not a consequence that the words were spoken as well for the elements as for the communicants? And, it that were so, was it not a further consequence that every delivery of an additional supply of bread and wine should be preceded by an additional recital of the Institution Narrative? It is not recorded that Jewel himself answered either of these questions. Both of them, however, received definitive answers from ecclesiastical authority at the notable trial of Robert Johnson, "Preacher" at Northampton. The trial was held before the Queen's Commissioners and others in Westminster Hall on 20 February 1573. Johnson's own account of the proceedings is recorded in a rare compilation, the Puritan character of which is manifest in its title, *A parte of a register, contayninge sundrie and memorable matters, written by diuers godly and learned in our time, which stande for, and desire the reformation of our Church, in Discipline and. Ceremonies, accordinge to the pure worde of God, and the Lawe of our Lande.*[2]

Johnson was indicted "for three points, the first is, that I haue not repeated the wordes of the institution, or as they commonly say, I haue not consecrated the wine when I deliuered it to the communicants". By comparison with the first, the second and third points were declared by the Bishop of London to be "but trifles"; and after a brief notice were dismissed from consideration.[3] The first point was the matter at issue. "The chiefest is," said the Bishop, "the consecration of the Sacrament. For in that it had not the worde, it was no Sacrament, and so the people were mocked." Johnson had pleaded not guilty, on the ground that he had omitted nothing prescribed by the Prayer Book; but he acknowledged that "sometimes vpon occasion when wine failed I sent for more, which I deliuered to the people with the wordes appointed in the booke to be sayde at the deliuerie of the Sacrament, not agayne repeating the wordes of Institution, partly for that it being one entier action and one supper,

[1] Id., p. 127. From this passage it would appear possible, if not probable, that Jewel ceremonially broke the bread when celebrating, although the Prayer Book contained no direction to do so.

[2] The book affords no information concerning its origin, but is known to have been printed by R. Schilders at Middelburg in 1593: see *Short Title Catalogue*, No. 10400 (p. 226). For Johnson's examination see fos. 105–111.

[3] The second point was, "I have not maried with a ring"; and the third, "I haue not vsed to make the crosse in the administration of Baptisme". The Bishop of London was Edwin Sandys.

the wordes of institution afore spoken were sufficient, as I doe take it: and partlie for that in the booke of common prayer, there is no such order appointed, vnto the which in this case I doe referre myselfe". The Dean of Westminster[1] undertook to reason with Johnson; "Saint Augustine sayth," he said, "*Accedat verbum ad elementum & fit sacramentum.* Nowe you lacked the worde, Therefore it was no Sacrament." Johnson was not to be moved from his position, "I had recited the Institution afore, and that was sufficient." "Yea for that bread and wine that was present," answered the Dean, "but when you did send for more bread and wine, you should have againe rehearsed the wordes of Institution." The Bishop of London agreed that "that is the meaning of the book". The Dean of Westminster sought to prove the point by stating that the phrase "these thy creatures of bread and wine" "hath respect to the bread and wine there present, and not to any other", so that a new supply "must a newe be consecrated by the wordes of Institution". Johnson then asked the question, "I pray you tell me one thing, whether be the wordes of Institution spoken for the bread, or for the receyuers?" To which the Dean replied, "For both."

The Dean's reply gave a new direction to the examination. Johnson contradicted the Dean. Christ's words, he said, were spoken to the disciples "to teache them to what ende and vse they should take the breade". "I would fayne vnderstande," he asked, "with what wordes Christ did consecrate?" "With this worde *Benedixit*," said Dr Wilson.[2] This traditionalist answer drew from Johnson the retort, "Well, let it be so, but we know not the wordes wherwith Christ did *Benedicere*: therefore we must consecrate wee knowe not with what." Presently Johnson was informed by one of the Commissioners that he had virtually confessed his guilt. "I doe not confesse that," he answered; and he repeated his contention that "The wordes afore were sufficient for the cōsecratiòn" of the newly brought wine. The ensuing dialogue deserves to be transcribed verbatim.

> "*De. of Westm.* Then with those wordes you consecrated all the wine in the Tauerne. *Ro. Johnson.* No Sir. For the wine that was in the Tauerne was brought to the Church, and of a common wine, was appointed to be a Sacramental wine, to represent Christ's bloud, & this is consecration. *Deane of West.* Why then the worde is of no force with you. *Ro. Johnson.* No, not of force to bring any holynes[3] to the sacrament: I trust you doe not thinke that the worde maketh the bread the holier when it is a Sacrament. *Doctor Wylson.* Yes, it is *sacer panis.*[4] *B. Lond.* It is *sacer panis*, a holy Sacrament: for the Sacrament is holy. *Ro. Johnson.* That I confesse, but that holynes is in the vse & end and not in the substance: for otherwise you shall make a magicall incantation,[5] and not a consecration. Master Cranmer in his booke of the Sacrament sayeth, that there commeth no holynes to the bread by consecration."

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[1] Gabriel Goodman, Dean from 1561 to 1601.

[2] Thomas Wilson, Master of Requests 1561: he succeeded Whittingham as lay Dean of Durham in 1579–80.

[3] holiness.

[4] Calvin so described the bread of the Lord's Supper, see *Inst.*, Lib. IV, c. xvii, 40.

[5] Johnson has borrowed this expression from Calvin, op. cit., Lib. IV, c. xiv, 4, and c. xvii, 39.

Johnson could hardly have expected, at any stage of the argument, to persuade his cross-examiners to accept his defence; but he hoped to expose the illogicality, as he considered it, of their position. "Whether thinke you," he asked, "that consecration must be done before the deliuerie of the Sacrament, or after?" The Bishop of London bade him answer his question himself. Before Johnson could do so, the Dean of Westminster intervened: "It shalbe answered," he said. "It must goe before: for Christ gaue a Sacrament which could not be withoute the worde, therfore consecration must goe before." Johnson was waiting for such an answer. "But Christ spake the wordes," he rejoined, "after the distribution: for first he gaue them the bread, and then sayde, Take, eat, this is my body." The Commissioners were unmoved by Johnson's reference to the Marcan narrative. They were unmoved, indeed, by any argument which Johnson adduced; and they declined his interpretation of a passage of Bullinger and of the Scottish and Genevan liturgies. Eventually Johnson was driven to a new line of defence, "Consecration may be taken according vnto the papistes, who say: *Hoc est corpus meum,* & *hic est sanguis meus* doe consecrate, or els as the best writers doe take it in our time for the rehearsing of the promises and thanksgiuing to be adjoyned, and whether of these two be accepted, there was sufficient consecration in wordes, in that I vsed the wordes of deliuerie. Because these wordes, The bloud of oure Lorde Jesus Christe &c were recited, & the other wordes following doe sufficiētlie expresse the properties causes fruits and commodities of Christ his death." The Commissioners were unlikely to be persuaded that a sentence of delivery was an equivalent of the appropriate portion of the Institution Narrative. Johnson was not invited to explain or to add to what was, in fact, his final statement. "Let vs make an ende," the Lord Chief Justice ordered, "charge the Iurie." Johnson, having inevitably been found guilty, was sentenced to a year's imprisonment. He died in prison before his sentence had expired.

The rather extensive quotation from Johnson's record of his examination will perhaps be pardoned, partly because the record is neither widely known nor easily accessible, and partly on account of its intrinsic interest and importance. We owe a debt of gratitude to the unfortunate Preacher of Northampton: by his persistence in his opinion he forced the Commissioners to elucidate and justify the principle underlying the usage which they enjoined. The reader will not have failed to notice that the matters around which the debate revolved were those which earlier had engaged the attention of the medieval theologians and liturgists. Although the Commissioners would have denied that consecration could effect a change of the substance of the elements, and themselves would have propounded a Calvinistic type of eucharistic doctrine, on the practical aspects and circumstances of the subject they are found to be in general agreement with Durandus of Mende and John de Burgo. Christ's Words of Institution are Words of Consecration: they possess the "force" requisite for the making of the sacrament, and without the due pronouncement of them there can be no consecration and consequently

no sacrament. Notwithstanding Scriptural attestation that Christ's Words were spoken at or after the delivery of the bread and the cup, consecration must "goe before" the administration of the sacrament. The example of Christ himself, who (as Dr Wilson had stated against Johnson) consecrated by blessing the elements before distributing them, and also (as the Dean of Westminster had contended) "gaue a sacrament which could not be withoute the worde", is warrant for the liturgical order of the Communion Service, as the medieval writers had taken it to be for the liturgical order of the Mass. We cannot wonder that, in his final statement, Johnson obliquely charged the Commissioners with taking consecration "according vnto the papistes". Johnson, however, was a Cranmerian; whereas the Commissioners were "Jewelite". Not only was Johnson's doctrine concordant with that set out in Cranmer's "booke of the Sacrament"; his liturgical usage, also, was not obviously at variance with the explicit instructions of the Prayer Book, or with its implications. Yet, had the Commissioners conceded the admissibility of Johnson's inference from the want of direction concerning an additional consecration, they would have placed themselves in a difficulty: they could not have maintained the integrity of the sacrament considered as *sacer panis*. If the sacrament were verily and indeed "holy bread" and "a holy sacrament", as Dr Wilson and the Bishop of London had said, its holiness must belong to it apart from its use and in virtue of its consecration by Christ's words. The practice of additional consecration which the Commissioners enjoined was demanded by the doctrine which they affirmed; and they had no other course than to gloss the Prayer Book accordingly. In the event, Elizabethan procedure was made to conform with the tenor of the direction contained in *The Order of the Communion* of 1548.

The sharp sentence passed upon Johnson was evidence of the gravity with which Elizabethan ecclesiastical authority viewed the matter, and of the Commissioners' resolve to secure compliance with the official instruction. Thirty years after Johnson's trial the Elizabethan instruction acquired formal canonical sanction. No. XXI of *The Constitutions and Canons Ecclesiastical* of 1603 ordered *inter alia* that "no Bread or Wine newly brought, shall be used: but first the words of Institution shall be rehearsed when the said Bread and Wine be present upon the Communion Table". The new rubric of 1662, which puzzled Wheatly and which he misjudged, merely provided for the continuance of the existing official procedure.

It is not surprising that Wheatly was ignorant, as apparently he was, of the Johnson case. He had probably never met with a copy of *A parte of a register*, and may be presumed not to have known the issues of the case. He was apparently ignorant also of the writings of Cranmer and Jewel; if he had read them, he had failed to notice what they contained in regard to consecration. Perhaps he was not much interested in them. The Index of the ecclesiastical writers and councils cited in his book shows where his actual interests lay. His comment on the new rubric of 1662 did not pass without correction in his own day. His fellow liturgist, the learned Thomas Brett, de-

fended the work of the revisers, and on the authority of Thomas Comber, who had known several of them, ascribed to them the deliberate judgment that "the words of Institution are the consecration itself".[1] However his curious comment is to be explained, the evidence which Wheatly overlooked reveals an incontrovertible fact: at whatever time, between the beginning of the English Reformation and the promulgation of the present Prayer Book, the Church of England may be said to have had an official usage of consecration (in any historic sense of the term), that usage has consisted in pronouncing the "Words of Institution", in the course of the liturgical Institution Narrative, over the elements. The doctrines connected with the usage have been, and continue to be, various: the usage itself has been, and continues to be, uniform and "Western".

E. C. Ratcliff.

(*Concluded*)

Berkeley and the Proofs for the Existence of God

Disproofs are alleged, and proofs must be attempted. As long as some folk say "There is no God", others must say "God is", and must try to give a reason. Does God exist? Some philosophers in their academic groves say it is a meaningless question. They could hardly say so in the market-place or the council chamber or the nursery of their own children. The question needs careful asking and careful answering; for it is momentous and meaningful.

Can we *prove* our answers? That is another matter. Those who feel God most deeply, those whose life and thought turn on the poles of his existence, are often critical of the idea of proving it. It is such an odd thing to attempt, and the finality of it seems out of place. Smith minor *proves* that the angles at the base are equal to something or other, and he writes his *Q.E.D.* with a flourish and a sigh of relief, and off with him to the nets. He means not to think of Euclid any more. The stock proofs of the existence of God may have a similar effect. Advanced as proofs, they may silence; they may convince; but often they repel. They should be in the notebooks of Divinity students, not in sermons. Thinking theists cannot do without them, any of them. They are lines of thought that lead to Deity; they are like reference books in the library of the soul. The comet wakes the Cosmological line of thought, and Teleology is never far away; with Kant we wonder at the starry heavens without and the moral law within, and when we tire of ourselves and the world and look away from both, Anselm and Ontology come into their own; for God is there still, still there in his perfections, and how could we think of him, if he were not?

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[1] Brett, *Collection of the Principal Liturgies*, ed. 1838, pp. 192 f.: cf. Comber, *A Companion to the Altar*, 2nd ed., 1678, "Analysis of the Prayer of Consecration", p. 255.

The recent publication[1] that gave rise to these reflections is a substantial work of 224 pages, with bibliography and index. The *and* in the title means more than *on*; for in free-hand style the book gives an adequate account of Berkeley's secular philosophy, and a detailed discussion of his natural theology. The theology comes at both ends of the book (Introduction and Chapters I, VI, and VII), and the philosophy, like the ham and mustard in the sandwich, occupies the centre (Chapters III, IV, V, and VI). Both parts are solid fare and good eating. The author has something new to say about Berkeley's theology; he writes well, and is well informed and up to date on Berkeleian scholarship. The last chapter gets bogged (or perhaps I got fogged) in current departmental controversies; but, by and large, the work is a scholarly and fair-minded contribution to Berkeleian studies and to theology.

Father Sillem breaks clean away from the traditional "Berkeley", invented by the Scottish School of the eighteenth century, stereotyped by Kant, and still (alas!) taught. He has studied Berkeley's philosophy in the making, as I have done, in the yellowing pages of his early notebooks, and he has come to the conclusion that Berkeley was not an idealist. I am sure he is right. We differ on several points. I question his statement, on which he builds, that "Alciphron's" requirements in a proof (Alc. IV, 3) are those of Berkeley himself. I think that he underestimates Malebranche's influence on Berkeley. I accept Berkeley's immaterialism in full. Sillem, if I mistake not, accepts Berkeley's criticism of Lockian matter, but not any wider implications. We are agreed, however, on the important point that Berkeley's approach to the world of sense and spirit was as sane and objective as any realist could desire.

What is there in George Berkeley that so strangely attracts and repels? Exactly two hundred and fifty years ago, at the age of twenty-two, he settled down in his college rooms in Dublin to write his *Principles*, and thinkers of all countries and creeds read him still, and the interest in him grows as the decades slip by. He taught that the world is in the fullest sense God's world; he taught it, not as a piecé of piety or a tenet of religion, but as fact. Yet theologians are not interested; or are they? They have been taught that he was a crank, and that he takes away with one hand the support to theism that he gives with the other. But Berkeley was no crank. He was a busy man of affairs, who, *inter alia*, persuaded Walpole's House of Commons to vote almost unanimously to subsidize a scheme for promoting religion and learning in America.

But Berkeley did not believe in the existence of matter! Quite so. To tackle that point anyone who knows Greek should begin by looking up Liddell and Scott, and there (*s.v.* ὕλη) he will find the pregnant statement, "2. In Philosophy, *matter*, first in Arist(otle)." Think what that means. Homer, Aeschylus, Sophocles and Euripides wrote, the Parthenon was built, the Ionians thought out the fundamental

[1] *George Berkeley and the Proofs for the Existence of God*, by E. A. Sillem. Longmans, 21s.

concepts of our science, Socrates and Plato thought and taught, without a word for *matter* or the thought of it.

Then turn to the other foundation of our civilization. The ancient Hebrews, like the Greeks, had no word for matter, or thought of it. "In the beginning God created matter." That interpolation from the lectern on *Septuagesima* would startle folk. You cannot edge matter into the Mosaic account of creation even with an eight-day week; it conflicts with the Semitic outlook. The other passages about origins in Psalms, Proverbs, and the Prophets confirm this statement, and our Lord's clear statements about God's direct action in nature should clinch the point for Christians. There is no hint in the canonical Scriptures of any substance other than God. Material substance entered Christian thought through the Apocrypha. It is an Apocryphal substance. The *locus classicus* is Wisdom 11. 17, "Thy almighty hand that made the world out of formless matter". The Book of Wisdom was almost certainly written in the early part of the second century B.C. by an Alexandrian Jew, and it represents Philo's fusion of Moses and Aristotle.

Seen thus in historical perspective, Berkeley's attack on matter was neither absurd nor quixotic; he believed in the existence of the world of sense, just as you and I do; but he said that Aristotle's theory about it was wrong. Philosophers and men of science say little about matter to-day, except as a portmanteau name for things of sense; and silence may be wise where misunderstanding is so easy. I am inclined to think that they agree with Berkeley, and that matter is on its way out, though it may take a couple of hundred years to slip out, which is about the time it took to slip in.

Now, suppose we throw material substance back into the waters of speculation from which it sprang. We hear it splash; we see the waves close over it. What then for theism? How is the theist affected? Berkeley's proof of the existence of God is the best answer to that question; for it is hardly possible to separate his proof of the existence of God from his proof of the non-existence of matter.

I find it hard to classify Berkeley's proof; probably it is *sui generis*. Sillem is much concerned about this question and about (what might be called) the technique of demonstration. Berkeley showed some interest in such matters in his early days; but I doubt if he kept it for long. He wanted "a proving proof", a proof that carried conviction, and whether it was *a priori* or *a posteriori* is not of much account. We can find cosmological and causal and teleological elements in his proof, and perhaps even a touch of ontology. Elements in his philosophy have been selected as his proof, such as the need for a home of potential sense data; his fine analogical argument (*Principles*, 147–8) from effects, first to finite spirit and then to the infinite, occupies a special position in his system; but I should hesitate to name anything short of the whole system as his proving proof of the existence of God. His system describes the situation of man, which proves, for Berkeley, the existence of God.

The lynch-pin of the system is the Pauline text of Immensity, "In him we live, and move, and have our being". Berkeley refers to it in

his *Commentaries* (Entry, 827); he quotes it on completing his argument in the *Principles* (S. 149); he quotes it twice in the *Three Dialogues* (Works, Vol. II, pp. 214, 236) and in *Alciphron* (IV, 14); and he placed it on the title-page of his *Theory of Vision Vindicated.* Sillem has missed this point, and with it an important link with Malebranche. In the former passage from the *Three Dialogues* (which must be read in the first edition; the 1734 addition obscures the point), as also by implication in the passages in the *Principles* and the *Alciphron,* the text is linked with Malebranche. The objector says in effect, Is not your metaphysic very like that of Malebranche? It is and it isn't, replies Berkeley. We differ seriously about matter, about abstract and representative ideas, etc.; but on one point we are agreed, viz. In him we live and move and have our being.

Malebranche uses this text as the climax of his central chapter (III, ii, 6), "That we see all things in God". Berkeley had the *Recherche* at his fingers' ends when doing his spade-work; he could not have failed to associate the text with Malebranche. They took the text in rather different ways; but the truth of the text is essential to both philosophical systems. There is a further significant connexion. Malebranche appended an *Excursus,* twice mentioned in the *Commentaries* (Entries 686, 800) on the difficulty of proving the existence of matter. In it he gives such bad reasons for believing in the existence of matter that they may well have convinced Berkeley, or have confirmed him in his conviction, that matter did not exist. The two philosophers, each in his own way, saw "All things in God" and they both rested their case on the Divine Immensity. The young Irishman saw what the elderly Frenchman suspected (I think) but did not see, viz. that if it is true that In him (God) we live and move and have our being, it cannot also be true that In it (matter) we live and move and have our being.

This language about seeing all things in God and living and moving and being in him appears mystical on Monday morning; and of course workaday religion and applied theology must add the necessary checks and balances. The only question for the Christian philosopher is whether this language is true to fact. Personally I think it is, and that those who have accustomed themselves to observe and note the higher aspects of experience can know it to be true. We men are active beings, able for a short time to push and pull and plan and purpose and make little changes begin to be; but our finite activity is mixed with passivity; and it is against a background of pure activity, of which we can be marginally aware—a boundless ocean of thought and life and movement. We open our eyes in daylight, as Berkeley points out (*Principles,* S. 29), and we see, not what we choose to see, or wish to see, or make, but what is given us to see. We are fairly free as to opening our eyes and keeping them shut, but once we have opened them, what follows is given; the *data* are *there,* as we say, under control, bearing the marks of wisdom, power, and beneficence. What holds of sight, holds of touch and our other senses. Man's environment is not composed of dud or neutral

objects or chunks of meaningless matter, but of sense-data, i.e. objects given to sense by a Giver, from mind and for the mind, objects covered with the light of meaning, as with a garment.

It is an argument from the perceptual situation of man. It is easy to follow, ready to hand, independent of feeling, the same in sickness and in health. It is Berkeley's reading of the total human situation. Man would not be what he is, if the Great God were not, or were not Great. Man would not perceive as he does, unless God encompassed us and all, the Immense all-pervasive Spirit, in whom we live and move and are.

Is the argument a *proof*? I doubt if we can get nearer a *proof* at present.

A. A. Luce.

Letter from Canada

To the outside observer the Anglican Church of Canada presents a monochrome appearance, and little change seems to be taking place. This is not entirely true, however, as a short glance at its recent history will demonstrate.

Fifty years ago the Church of England in Canada was exactly what the name implied: a Church of Englishmen settled in Canada, largely staffed by English and Irish clergy, and supported by English missionary societies. In one respect it was unusually fortunate, for the wounds of disestablishment had long since healed. Out of that earlier struggle had come synodical government, with all the scattered dioceses joined in a single autonomous regional Church.

The First World War changed this. The flow of clergy from Britain diminished to a trickle, while a generation of future clergy was lost on the battlefields of Europe. After the war, Canadian candidates were not forthcoming in sufficient numbers to replace them, nor were some of the small Canadian theological colleges able to provide first-rate staff and training. Priests in both white and Indian mission fields were spread thinner and thinner, as they attempted to continue ministrations to areas first evangelized by the Church of England. All too often they were replaced by other denominations. The depression was a much harder blow even than the decline of contributions from England (finally given up at the start of World War II) and stipends were stretched as far as they would go. Unable to do more than barely hold its own, the Canadian Church became conservative in outlook, while its churchmanship was "low" without being particularly evangelical. Curiously enough, relations with the Church of England remained closer than with the American Episcopal Church, and this is still the case.

The Second World War brought a re-analysis. Rising national feeling caused some Anglicans to wonder if there was any place for a Church of England in Canada. In 1946 a scheme was revealed for

a "mutally acceptable ministry" with the United Church of Canada, a union of Methodists, Congregationalists, and some Presbyterians. Second thoughts have caused this scheme to be shelved, but the ensuing study and discussion have been partly responsible for a stronger emphasis on the Sacramental life and Apostolic Order. There is also a growing conviction that Anglicanism has its place in Canada, irrespective of any racial or sentimental considerations. In these same post-war years the financial picture has improved markedly, and candidates for holy orders have been found in larger numbers. But the missionary dioceses of the north and west are still sadly understaffed, and an even more serious problem is the easy standard of churchmanship which prevails. Many Anglicans feel little or no responsibility towards their Church, and it is not unusual for Anglicans to switch denominations with no more feeling of disloyalty than they would experience on changing their brand of cigarettes.

When the General Synod met at Edmonton in 1955 there seemed to be a new spirit abroad, perhaps through the leadership of a large proportion of young and newly elected bishops. At that time a revision of the Prayer Book was approved, which will probably be used exclusively after the year 1958. This has already been described in THEOLOGY (July 1955), and may be summed up as a middle way between the American and English usages, like most things Canadian. The Church of England in Canada was renamed the Anglican Church of Canada; this was taken to mean that "we're here to stay". The Synod also authorized a Church flag; this may have been unnecessary, but at least it displayed more decision than the Federal Parliament has been able to summon on the question of a national flag. Finally, the perennial problem of the Primatial See was settled. There are four Ecclesiastical Provinces in Canada, and in three of these there is no fixed Metropolitan See, so that in due time almost every diocese has its own archbishop. Although the present Primate is a Metropolitan, this need not always be the case, and thus we find the anomaly of a Primate who may be only a diocesan bishop subject to a Metropolitan. This is often found confusing, and various solutions have been batted around for years past. Some wanted the Primate to be given a minuscule diocese of a few city blocks and church offices in Downtown Toronto, but others felt this would make him a mere administrative officer. Instead, they suggested that the Primate should always be at Winnipeg, the one fixed seat of a Metropolitan, but this would place him half a continent away from the administrative centre in Toronto. The General Synod decided he should compromise by being in (or near) Ottawa, and that he should be Metropolitan of a Province to be created out of territory to the north of Ottawa. This happy outcome to an old argument between eastern and western Canadians has only one drawback—the new Province will be largely uninhabited. However, it will loom large on the map.

Since those days, relations with the United Church have again come to the fore. This body leans towards "Liberal Christianity", and many of their people feel that the Anglican stand on the

Ministry is unreasonable and ungracious in view of the United willingness to put up with Anglican peculiarities. Regarding themselves as a "uniting Church", they are quite willing to push amalgamation on a local or individual basis if unable to achieve it on a national basis; naturally, this makes practical co-operation very difficult. In September of 1956 the Archbishop of Quebec was quoted to the effect that Anglican-United discussions on a theological level were futile if the United Church would not co-operate in local affairs. In a significant reply, the United Moderator suggested that reunion was being delayed because the Anglican Church left it to the bishops and archbishops. This reflects an apparent belief among some United churchmen that the rank-and-file Anglicans are all for immediate reunion, but are held back by prelates and such, and should be encouraged to bring their influence to bear. There is some justification for this view, as nominal Anglicans are usually of the opinion that one Church is tidier than two, and many Canadian Anglicans who really support their Church still cannot see how it differs from the Uniteds. A recent public opinion poll found that over half of Anglicans questioned desired reunion (no qualifications were made), and a majority said that the principal difference between the two communions was a matter of ritual. It will be readily appreciated that this sort of approach is hardly in the best traditions of the Ecumenical Movement.

With this background, it may be seen that one of the first tasks of the Anglican Church of Canada is to revitalize and deepen its spiritual life on the parish level. It is encouraging to note that the "Group Dynamics" movement has entered Canada from the United States; this unhappy title refers to an American parallel to "Parish and People". There does appear to be an undue reliance on "sales promotion" in some of the public acts of the Church, but at the same time there are vigorous groups tackling the problems of rural work, social action, and such mundane things as a basic stipend. And throughout the Church there is a growing resolve to live up to the heritage received through such pioneer missionaries as Anderson, Horden, Bompas, and Peck.

G. D. White

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CORRESPONDENCE

CELIBACY AND MARRIAGE

To the Editor of THEOLOGY.

DEAR SIR,

I am grateful for the opportunity of commenting on some of the points raised by Mr Root and Mr James.

(1) *Take your time.* I agree with Mr Root that this is a counsel which could lead as easily to disaster as to clarity. I share with him the conviction that it is to disaster that a long engagement is likely to lead. It is precisely for this reason that I recommend vigilance against any tendency to drift into relationships too early. I do not advocate indefinite procrastination, but I believe that God often calls men to learn the rudiments of their craft before taking a wife. I am a firm believer in a married priesthood; but a married ordinandery is something quite different.

(2) *Look to yourself.* I acknowledge the impropriety of the question, "Are you really the sort of person who will be able to love God and a wife without failing either?" *Fail* is a word which should not have been used in this context. Of course we all fail God and other people over and over again. I am indeed sorry if Mr Root really thought that I meant to suggest that anyone could ever be *fit* to serve God—or to believe in him. I can assure him that this is not the case. This is surely made clear by the question which immediately follows that to which he objects: "Are you the sort of person . . . to reconcile the claims of Christ and a family?" I am convinced that that is a proper question to ask. To it many—but not all—will be able to answer yes.

(3) *Look to the situation.* Mr James says that the sort of remarks I make on this point can easily amount to no more than a man-power demand. So they can. We have to be careful not to attach an *exaggerated* importance to such considerations as the claims of overseas bishops and hard-pressed incumbents; but that does not mean that these considerations may be entirely ignored. God speaks through circumstances, situations and needs as well as in many other ways.

Towards the end of his letter Mr Root writes: "At some point in time a particular man, ordinand or ordained, may find himself in love and wishing to marry. He also may not. If he does he will have a number of questions to put to himself . . ." Again I entirely agree. But I believe that when that man is an ordinand still in training there is a real danger of those questions not being frankly faced; and I think that the possibility of the answer being *not yet* is sometimes insufficiently regarded. I need hardly say that I am far from demanding any kind of "justification for *marriage*". I am simply concerned that those in training for one particular kind of work, the work of the ministry, should not embrace prematurely and irrevocably a state of life to which some of them may well not be called. Nor do I believe Bishop Henson's caveat to be improper or unnecessary to-day.

In conclusion, I can assure Mr James that this theological college principal is not merely paying lip service to the vocation of Christian marriage. I do not think of "celibacy versus marriage as a question of competing vocations" (Mr Root), but as vocations which are essentially *complementary*, and both of them to be recognized and embraced only by God's Grace. I also believe, however, that the possibility of vocation to celibacy is in our day more likely to go by default than the possibility of vocation to marriage. Like Mr James, I should welcome a much-needed article on clerical marriage, but I am clear that I am not called to write it!

Yours faithfully,
E. G. KNAPP-FISHER.

CUDDESDON COLLEGE,
OXFORD.

To the Editor of THEOLOGY.

DEAR SIR,

The Rev. E. G. Knapp-Fisher, in his impressive article on "Celibacy" in your April number, rightly stresses the need for plain speaking on the subject. May I make a plea for some equally plain statements on the subject of priestly marriage?

The need for this may be illustrated by the following quotation from Mr Knapp-Fisher's article: ". . . Be very careful indeed lest situations or relationships so develop that you find yourself involved in commitment to marriage before you have had a real chance to learn the meaning of commitment to priesthood."

There seems to be an assumption implicit in these words that commitment to priesthood can normally only be understood by the single-minded application of an unmarried man over a period of years. And his subsequent question, "Can you . . . do real justice to both?" (i.e. God and a wife, Christ and a family), suggests a possible fundamental incompatability—or at any rate a very real conflict—between commitment to the priesthood and commitment to marriage, though I am sure Mr Knapp-Fisher would be the first to repudiate such a doctrine when stated explicitly.

Lest I should seem to be making much of a few isolated remarks, I must add that other experiences in the past few years have contributed towards my impression that opinion in the Church is, though perhaps not very consciously, in some doubt about this whole matter. A churchman of considerable influence says (and I imagine many would support him in this): "There is an inevitable separation between a priest and his wife." This statement can only suggest that a priest can give less of himself in marriage than another man; and that what other men may rightly give to their wives, he should train himself to give to God. If this is so, then the only right course for the Church is to insist on universal celibacy for the clergy. In rejecting this course, the Church has a duty to face the admittedly difficult

question of the relationship between a married priest and his wife. For myself, I believe the clue to lie in a deeper appreciation of the New Testament theology of marriage, and in particular that part of it which compares marriage to the relationship between Christ and the Church. "Husbands, love your wives as Christ also loved the Church, and gave himself for it" (Eph. 5. 25). In the light of this let us be clear that, whatever the practical difficulties which the sin of both partners will inevitably produce, there is no *theological* reason for a priest to think in terms of dividing his loyalty. For we cannot doubt that our Lord had no difficulty in reconciling his perfect love for his Father with his perfect love for the Church.

Yours sincerely,

ANNE GRUBB (MRS).

14 MAID'S CAUSEWAY,
CAMBRIDGE.

EPISCOPACY

To the Editor of THEOLOGY.

DEAR SIR,

Frank Bennett, in your June number, wittily expressed what many of us feel about imposing the particular sort of bishop that has evolved in our Church, by God out of some very questionable history, upon Presbyterians or anyone else; but he does not go on to make the positive suggestion that seems obvious to some of us.

He is probably right in suggesting that our own part of the Church will evolve by the subdivision of our present huge dioceses, but we can welcome reunion with a church where the scale of the jurisdiction is much nearer the primitive. In the early days of the Church the jurisdiction of the bishop was known as a parish—the smallest unit that is a complete community—and only later did it become the diocese—which is in theory the largest unit one man can oversee. This alteration in scale tended to distort the episcopal office, so that the bishop became a prelate. And the presbyter, who at first shared the pastoral priesthood of his bishop, as well as concelebrating with him at the altar, developed into the parish priest; the pastor of a parish, under the bishop, providing prophecy and sacraments under the bishop's license. He is in fact fulfilling episcopal functions as the bishop's agent. But what many of us envy in Presbyterianism is that in that system a deacon really does function as a deacon, in liturgy and in the wider life of the parish; he is not just an apprentice priest. The "Lay Eldership" as described in Appendix 4 of the Report shows that this order, to which men are ordained as a permanent status, fulfils in modern ways the function of the primitive presbyteral college. To graft episcopacy on to this system at Moderator level would be to confuse the whole issue. It seems obvious that it is the minister who is the equivalent to the bishop, and all that we have to do is to satisfy ourselves that the claim which some Presbyterian

ministers make (Scottish, Irish, English, French and Swiss, to my knowledge), that they are in fact in episcopal orders is satisfactory, or to persuade them to receive what will make this claim good in our eyes.

One suspects that a scheme built on this idea would be easier for the Presbyterians to accept than the present proposals, and it would show other Free Churchmen that what we Anglicans are really interested in is Ecclesiastical Order, and not to foist on them the prelatical dictators they fear, nor a mere way of administration, however venerable and dignified.

There are at least two points, however, that need further comment. (*a*) The Presbyterians ask us to "take into our system" something like their "Lay Eldership". To create a new "lay" order somewhere between a "Lay Reader" and a Parochial Church Councillor would only be to confuse the issue, and one hopes that we will refuse to create such a hybrid. A presbyter is a presbyter even if you translate the word into English, whether he is a tent-maker, a professional clergyman, or anything else. We would, however, welcome this opportunity to do away with the present legal difficulties in having worker-priests (and deacons), and their assistance to the parish-priest-episcopal-deputy would solve many of our staffing and evangelistic difficulties and go a long way to break down the barrier between clergy and people. But one hopes that their "laymanship" would consist only in that they earned their bread in the world, and that we would not repeat the mistake we have already with us where "Lay Readers" gallantly fulfil diaconal, presbyteral, and even episcopal functions in the Church to fill the gaps in our professional clergy, without benefit of ordination to these offices. (*b*) The function of a bishop in the Church of God is to be a personal link uniting and co-ordinating the local church and the Universal; extending geographically and in time. A complete autocrat can fulfil this function—provided that he is an intelligent saint, completely identified both with his flock and with the mind of the Universal Church. In practice, because such men are rare, the autocracy of the bishop is limited by presbyteral councils and by synods at all levels above the diocesan, expressing themselves in important matters in Dogmas and Canons, in Canon Law, Liturgy and Rubrics. Without believing that the synodical machinery of Presbyterianism would solve all our difficulties, even granting that it has its own peculiar difficulties, we would welcome such machinery as a more efficient way of expressing and administering the mind of the Church than our own ponderous and clericalist machinery, administered by "gentleman's agreement" between bishops and church, in the failure of most of the governing bodies to achieve what they set out to do.

Yours faithfully,
BASIL MINCHIN.

BEDMINSTER VICARAGE,
BRISTOL 3.

BIBLE-READING IN A BUSY LIFE

To the Editor of THEOLOGY.

DEAR SIR,

I was much interested in the article and correspondence in recent numbers of THEOLOGY about Bible-reading, particularly so since I am trying to see my way through this problem myself. I am—or was—a missionary recently retired from work in South India where I was in charge of a Bible school and all my work was based on the study of the Bible. Moreover, there were regular devotional periods for the community when we used the readings for morning and evening office, thus following the lectionary for the Church Year. Now I am an ordinary housewife and go out to do part-time office work, and the matter of doing regular Bible study has become a problem indeed, especially as there is little privacy for study at all. So I am beginning to understand how difficult it is for the ordinary Church member to gain any comprehensive knowledge of the treasures there are in the Scriptures and of God's acts of redemption. I do still read the four lessons a day according to the "almanack", but I am sure that without all the background knowledge that I gained while doing theological work many of the deeper truths would not penetrate my mind. I think there is a very real need for a "teaching ministry". For instance, if church-going people could be encouraged to read the Bible according to the "Almanack" each day, perhaps the clergy could in the sermons on Sunday gather up the meaning of it all and give their congregations a real grounding in a knowledge of Biblical truths as we find them through the readings.

Yours faithfully.

M. WARWICKER.

22 MONKLANDS,
LETCHWORTH.

MONTAGUE SUMMERS

To the Editor of THEOLOGY.

SIR,

I am seeking material for a short memoir of the late Reverend Montague Summers, and I should be pleased to hear from any of your readers who might be able to help.

Personal recollections and factual information of any kind will be welcome; and I should be grateful for the loan of autograph letters of Dr Summers.

In particular, I am anxious to trace his ecclesiastical career, which is highly obscure, especially during the years 1911–14.

In 1910 Summers, then in Anglican deacon's Orders, began to study for the Roman Catholic priesthood; but though his reception of the tonsure is recorded, nothing is known as to his reception of minor or major orders, though it has been stated that he was at some

time or other ordained priest in Italy. To add to the obscurity, his name continues to appear in *Crockford* up to 1925.

I shall be most grateful to anyone who may be able to help to elucidate these puzzles.

Yours faithfully,
BROCARD SEWELL, O.CARM.

ST ALBERT'S PRESS,
AYLESFORD,
MAIDSTONE, KENT.

BOOK REVIEWS

SOURCES OF THE SYNOPTIC GOSPELS—II. By W. L. Knox. Cambridge University Press. 21s.

Friends of Wilfred Knox will always regret that his most serious venture into Gospel criticism remained unfinished at his death and that the *Sources of the Synoptic Gospels* was left in an unrevised manuscript, the second part of which was largely fragmentary. The delicate task of revision and of assembling the fragmentary section was entrusted to Mr Henry Chadwick, who has fulfilled his task with skill and discretion. This second volume has required more thoroughgoing editorial work than the first. "The making of the book," Mr Chadwick writes, "has been in some respects strikingly similar to the process which Dr Knox postulated as a hypothesis to account for the Gospel evidence. Of necessity some substantial gaps have had to be filled; . . . if some sections have been left virtually as Dr Knox wrote them, others have been completely rewritten or new matter provided. But it has seemed better to publish this rather than nothing. especially since the persuasiveness of the book's main thesis depends much on the Lucan evidence, and the first volume on St Mark can hardly stand without it."[1]

Readers of *Sources—I* will remember that Knox gave a special, if not wholly novel, turn to the prevailing form-criticism by assuming that the units out of which Mark's, Matthew's and Luke's biographies were composed had not only been transmitted orally but also in written form. "Except in very rare cases," he wrote, "as, for example, where a difficult phrase can only be explained by the hypothesis of a mistake in copying a written word which would not have been possible if the same word had been copied from dictation, it would seem to be impossible to distinguish between written sources and those committed to memory."[2] In Mark we are on entirely conjectural ground; the dependance of Matthew and Luke on Mark as a whole is, in spite of Bultmann, completely assured, and the material common to Matthew and Luke not found in Mark gives convincing evidence of their joint use of a source or sources, whether

[1] *Sources—II*, p. vii. The two volumes will be cited as *Sources—I* and *Sources—II* in this review.
[2] *Sources—I*, p. 1, n. 3.

this matter be called Q or not. The problem of Matthew's and Luke's sources is, therefore, fundamentally different and less hazardous than that of Mark's.[1] The way in which Knox's mind worked on such material was indicated in his Schweich Lectures, by far the most illuminating of which was the one on Luke.[2]

The present volume begins with a chapter on "The Question of Q" (pp. 3–17), followed by a long section on "The Sources of Luke" (pp. 39–118) and a briefer consideration of "The Sources of Matthew" (pp. 131–137), ending with an epilogue on the "Problem of Authenticity" (pp. 138–148) and an appendix on "The Oxyrhynchus Sayings" (pp. 149–157). There are indices of passages quoted from biblical and other ancient authors and another of modern writers.

Q has been much discussed in recent years. For obvious reasons it has never been popular among Roman Catholic critics, and was attacked a few years ago by Abbot Butler with Anglican support from Dr Austin Farrer.[3] The difficulty has always been that Q is a useful symbol to describe the matter common to Matthew and Luke not found in Mark, but has often been used confusingly to describe the hypothetical source or sources of that material. In this way it came to be associated not only with a block of narratives and sayings which constitute a problem in Synoptic criticism but with various documentary theories at variance with each other. Knox inclined to the view that if Q were to be regarded as a document, its limits should be defined by the parallel material in Matthew and Luke not included in Mark which follows, at least in broad outline, the same order.[4] This implies that behind the matter described as Q a document did exist, not co-extensive with the material found in Matthew and Luke but not in Mark, and that this document, "since it is generally agreed that Luke on the whole uses his sources in large blocks, while Matthew feels far more free to break them up and readjust them to suit his purpose",[5] is best represented by Luke.[6] This document, however, like Mark, drew on earlier sources, and it is sometimes possible by further analysis and conjecture to get behind the form presented by Matthew or Luke or both. Knox regarded Q as a composite intermediary between the earlier written sources, Knox's "tracts", and the floating and hence variable oral tradition and the Gospels. He evidently felt on firmer ground with his "tracts" than with orally transmitted recollections.[7]

In his concluding chapter, Knox further elucidates his theory of

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[1] Cf. R. P. Casey, "Professor Goodenough and the Fourth Gospel", *J.B.L.*, 65 (1946), pp. 536 ff. Some remarks on *Formgeschichtliche Methode*, Quantulacumqen, Essays presented to Kirsopp Lake, 1937, p. 111.

[2] W. L. Knox, *Some Elements in Primitive Christianity* (Schweich Lectures, 1942). London, 1944.

[3] Cf. *The Cambridge Review*, 31 May 1952, p. 549.

[4] *Sources—II*, p. 4.

[5] *Sources—II*, p. 5.

[6] Cf. J. Wellhausen, *Einleitung in die drei ersten Evangelim*, Berlin, 1905, p. 67, who takes a different view.

[7] "Although several of these tracts were put together by Mark, there were several others which were not available to him, and were used by Matthew and Luke; to these applies the symbol Q", *Sources—II*, p. 139.

the tracts. He describes them as "short tracts, telling of the ministry of Jesus, such as would be required by individual missionaries and by the primitive Christian centres, Jerusalem and Antioch. For their work the single pericope with its isolated and often anecdotal character would scarcely be adequate. On the other hand, we are not postulating circumstances where the full Gospel story is needed for sustained reading or for liturgical usage. The stage here envisaged was no doubt early. Probably even in the late thirties, and certainly by the early fifties of the first century, shorter tracts of the type postulated could have become the normal type of Christian propagandist literature."[1] To underline the venturesomeness of this hypothesis is little more than to underline the venturesomeness of most contemporary Gospel criticism which in the last thirty years has progressively divorced itself from the procedures of philological criticism normally and regularly applied to ancient documents and to associate itself with the worst excesses of Reitzenstein and Bousset. The "tracts" constitute a wholly imaginary body of literature of which no single specimen survives. It would, indeed, be extraordinary, if in the mass of early catechetical and didactic literature of the New Testament and sub-apostolic age, no trace of these hypothecated documents survived outside the supposed agglomerates which our Gospels are, in this view, taken to be. It is also difficult to see what use these miniature combinations of narrative and sayings would be to the missionaries of A.D. 38–52., who did not require "the full Gospel story". This last phrase is indicative of the tenuousness of this whole view of early Christian literary development. Within what limits does the "full Gospel story" fall? Mark's, Matthew's, Luke's or John's?

The ease with which this crucial question is avoided is explained by Knox's concession to the basic claim of the form critics, that the Synoptic Gospels were written by men devoid alike of historical sense and of historical interest and curiosity. He speaks of "the valuable insight", of *Formgeschichte*, that "it was not the evangelists' primary intention to give historical biographies of Jesus".[2] If this were so, the baffling question would arise why they adopted this guise for merely didactic and catechetical purposes which could have been and were repeatedly better served by other devices. It is extremely unlikely that the Fourth Gospel or any of the apocryphal gospels would have been written, if Mark and Q, followed by Matthew and Luke, had not given the challenging lead. Knox admits that "there is much that the evangelists can tell us of the life and ministry of Jesus without it being their intention to do so".[3] But the biographical genre was deliberately chosen and Mark is the first specimen of its kind. The sense of historical probability possessed by the Gospel writers was not that of the present day, but there is no reason to suppose that they adopted the narrative form for any other reason than to convince their readers that events occurred and teaching was formulated exactly as they reported it. The Gospels

[1] *Sources—II*, p. 139. [2] *Sources—II*, p. 138. [3] Ibid.

were not written in the spirit or manner of the Hellenistic novels nor on the theories which determined the biographies of Plutarch and Suetonius. The Fourth Gospel is a special case, for its author's mind operating on the materials before him was a tortuous and sophisticated one, revealed at its best in his letters and in the doctrinal expositions which he puts into Jesus' mouth, at its worst in the narrative portions of his Gospel. Had he not wished to rival and replace the works of the Synoptists, it is improbable that he would ever have resorted to the biographical form of which he was not a master. Artificiality glares from every page of his biography of Jesus. His need to rival and replace the Synoptists, however, attests his realization that the church at large wished to know what manner of man Jesus was and what he did and said. He, therefore, gave a description of Jesus which he believed adequate to explain the Christianity of his own time and milieu. It is an extraordinary feature of Knox's book that he has devoted no attention to the mentality of the authors of the actual Gospels we have. They appear merely as mannered editors of the lost sources from which they drew. In this outlook there are trees in abundance but no woods.

The clue to this type of criticism is that it serves a christological and apologetic aim to which it gives an undue prominence in the works to which it is applied. The sketchy picture of the life and teaching of the historic Jesus, as it can be reconstructed patiently and tentatively by philological criticism, is unsatisfactory to the religious demand and must, therefore, be replaced by a theologically more satisfactory product, however little connexion with history it may claim to possess. It is in this atmosphere of philological haze that Knox maintains that Jesus possessed a "Messianic self-consciousness"[1] but did not proclaim himself as Messiah in any "specifiable sense, but as coming with absolute authority to set up the kingdom of God on earth and, at any rate in the later stages of his ministry, as finding that his purpose can only be fulfilled by his death".[2] Everything depends here on what Knox meant when he wrote, "to set up". If he meant a conception in Jesus' mind of anything like what occurred, it would have been difficult to find a more misleading term than "Messiah" to express it. Knox claimed that "it is impossible from Jewish apocalyptic to gain any fixed and definite Messianic doctrine",[3] but Jewish apocalyptic in fact provides a number of Messianic doctrines, fixed and definite in their various contexts and invariably implying ruling status and power.[4] To employ "Messiah" (Christ) in any other sense was one of the most difficult *tours de force* imposed by events on Christian terminology.[5]

Similarly, Knox believed that Jesus identified himself with "the Son of Man" but "not in a definite sense".[6] It was "an enigmatic title which suggested he was the fulfilment of the hope of Israel"

[1] *Sources—II*, p. 139. [2] *Sources—II*, p. 141. [3] *Sources—II*, p. 141.
[4] G. F. Moore, *Judaism—II*, pp. 323 ff. (quoted by Knox!); Foakes Jackson and Lake, *Beginnings—II*, pp. 346 ff.; P. Volz, *Die Eschatologie der jüdischen Gemeinde*[2] (1934), pp. 173 ff.
[5] Cf. 1 Cor. 1. 22–24. [6] *Sources—II*, p. 143.

and "was almost essential if he was to gain a hearing, while among those who heard him it would invest him with an authority which might reconcile them to the abandonment of all their ambitions".[1] There is, however, no evidence in any source that *bar nasha* would have suggested such ideas to the public Jesus addressed.[2]

In spite of many brilliant touches in *Sources* and for all of Chadwick's skilful editing, it must be admitted that Knox does not emerge in either volume as a critic of the same stature he revealed in his Pauline studies. The history of thought and the intricacies of religious moods and disposition stimulated his imagination and intuition to a degree that historical literature never succeeded in doing. The aspects of it which interested him most were style and motivation rather than the story itself, and in this he was no isolated figure. English criticism of the Gospels has steadily declined in the last quarter of a century and the influence of German criticism has been disintegrating rather than constructively transforming, as it was earlier in the century. Much can be learned from Knox's *Sources*, but they will not represent his most valid claim to be one of the most erudite and astute New Testament critics of his generation.

Sidney Sussex College,
Cambridge.

Robert P. Casey.

The Religious Situation. By Paul Tillich. Meridian Books. Thames and Hudson. 12s. 6d.

This is one of the "Living Age" books, of largely American origin; they include such old favourites (to us) as Reinhold Niebuhr's *Interpretation of Christian Ethics*, Miss Sayers' *Mind of the Maker*, and Charles Williams' *Descent of the Dove*. Translated and introduced by Richard Niebuhr, it is an essay, dating from 1926, in the field with which the translator has himself been associated—the study of religion as a cultural force in history. It is characteristically Germanic and engages in generalizations of a highly rarified kind. He glances first at the situation in science, in art, and in metaphysics. He discusses the significance of Husserl and the unhappily named Phenomenological School, which he rightly regards as an important climatic change in European thought. "Instead of dissolving objects by means of raising the question whether and how such objects exist, the essence of the things themselves is regarded, quite apart from the question of their existence. . . . The religious meaning of this change lies in the substitution of an attitude of surrender for the dominating bourgeois attitude which tears things to pieces and then seeks to reconstruct them."

He also notices the rise of Pragmatism, approving of its German form (Vaihinger's *Philosophy of As If*) and provoking his translator to a defence of William James' pragmatism.

It will seem odd to us that his philosophical survey should stop

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[1] *Sources—II*, p. 143.
[2] Volz, op. cit., pp. 186 ff.; G. Dalman, *Die Worte Jesu*[2] (1930), pp. 191 ff.

at this point. He pleads for what he (or his translator) calls "belief-ful realism". The long passage in which he attempts to explain this phrase makes it clear that it is really nothing very new. It is a mood anti-idealist, anti-romantic. "It sees the world with the sober eyes of the scientist or realistic artist. Accepting it at the same time as symbolic of the eternal and unconditional source of all meaning and ground of all being" (Reinhold Niebuhr). It would be interesting sport to set the young philosophers at work upon these phrases. His appraisal of artistic movements is vitiated for most English readers by its concentration on German writers and artists, either unknown or forgotten. Modern writers "see the destructive demonic forces not in sex or the will-to-power, but in the inescapable power of objective social institutions and movements. For this reason this literature is more profound, more despairing, more realistic." Yet what are we to make of a passage, intended to illuminate the contemporary ethical problem, which tells us, with an air of prophetic discovery, that "The crisis of the youth movement . . . is due to the fact that the protest which it raised against the capitalist spirit was the protest of *youth*. Youth means revolt, longing, susceptibility: youth is destined to become adult, to achieve definite character and maturity. The turning point of the youth movement lies in the transition from youth to manhood; here the crisis begins." This, and much more, seems very close to portentous platitude and should warn us against being bemused by verbose obscurity, even when uttered by fashionable charmers.

Can we take seriously, as a contribution to the question of "body and soul", the alleged significance of rhythmic gymnastics "as an aid to a new rhythmic sense of life with metaphysical implications". One must remember, however, that this book was first published in Germany as far back as 1926. It is interesting to read his appraisal of "the high church movement", which he dismisses as "an attempt to increase the psychological effectiveness of the evangelical churches through reforms of worship and constitution". He affirms that "every attempt at a new Catholic actualization of ideas of priesthood or ritual must either violate the Protestant principle or remain a matter of pedagogic compromise. . . . God has no sacraments which can be divorced from the prophetic message and therefore no priesthood and no generic cult". Otto's *Idea of the Holy* is approved as an important contribution to the phenomenology of religion, but the highest marks are awarded to the "Neo-Reformed" theology. "Its fundamental document is Karl Barth's *Commentary on the Epistle to the Romans.*"

The writer concludes with a final plea for "belief-ful realism". The interest of this book springs largely from its period, and from the wonder it provokes at the odd way German professors have of saying things, and the strange fact that it should appear in a series entitled "Living Age Books". It seems to have very little relation to the Tillich of to-day.

G. L. Phillips.

University of London.

RELIGIOUS FACTORS IN MENTAL ILLNESS. By Wayne E. Oates. George Allen and Unwin. 16s.

SEX IN CHRISTIANITY AND PSYCHOANALYSIS. By William Graham Cole. George Allen and Unwin. 21s.

In spite of their general diversity, these two books touch common ground in their concern with matters bearing directly upon the Church's pastoral task. Although Dr Oates's chief interest is in mental illness, his examination of its spiritual aspects inevitably involves dealing with the psychological factors which underlie all religious attitudes and difficulties. Hence he explains and discusses many of the problems which are encountered every day in the parish —especially those of a neurotic origin which often prove obstinate and perplexing to the pastor. Experience eventually leads most ministers to suspect that many difficulties over prayer and belief are simply indications of emotional conflict or personal insecurity, and need in the first place to be dealt with therapeutically. Scrupulosity or morbidly over-refined unworldliness may point to a neurotic condition which cannot be cured merely by the administration of spiritual counsel, for they spring from something deeper than wrong religious attitudes.

Not only does Dr Oates illuminate these and many other pastoral problems by tracing them to their roots, but he explains the motives underlying such phenomena as separatism and eccentric sectarianism. Why does the simple sufficiency of orthodox Christianity fail to satisfy the Jehovah's Witness or the Christadelphian? Reflection upon Dr Oates's diagnoses of the causes which lead people to identify themselves with bizarre and esoteric cults certainly explains some of the curious features of the contemporary religious underworld, and may suggest a different and more profitable approach to the conduct of doorstep apologetics.

Dr Oates also discusses the place of the pastor in the treatment of mentally ill persons, and in particular the question of co-operation with the psychiatrist. One impression will certainly be left upon British readers—that of the complete inadequacy of our methods of pastoral training to equip the clergyman with even the basic knowledge and skills which he needs if he is to be a competent and acceptable colleague with whom the psychiatrist can work confidently and harmoniously. Dr Oates will certainly help the parish priest to see the relevance of this sort of equipment, and will give him new and valuable insights into an important aspect of his pastoral work.

Mr Cole uses "sex" in the modern, restricted, and often misleading sense which relates it almost exclusively to venereal activity. He traces the evolution of traditional western Christian attitudes to "sex" thus understood, beginning with the teaching of the New Testament, and proceeding via the thought of Augustine, Aquinas, the Reformers, and the Council of Trent to the modern formulations of selected Roman Catholic and Protestant theologians; and he then outlines the psychological teaching of Freud, and of the contemporary analysts Horney, Alexander, and Rado. This leads to a

concluding statement in which the author's view is expounded in terms of three cardinal Christian doctrines—creation, original sin, and redemption. The first, he says, demands a positive, affirmative attitude to the body and to coitus; the second explains the anxiety which at bottom inhibits man from a right attitude to and use of his sexuality; and the third holds a hope of personal integration leading to a right and creative conception of sex.

To make a fair evaluation of this book as a whole demands a reviewer equally competent in the diverse fields of history and psychology, and I must needs leave the second part of the author's thesis to those better qualified to appraise it. The non-expert reader cannot fail to profit (as I did) from Mr Cole's lucid exposition of the doctrines of the psychologists whom he has chosen to illustrate his theme. Nor is his account of the origins and evolution of the Christian sexual tradition in its attitude to venereal matters less valuable as a general indictment of the broadly negative character of its teaching. It is salutary and challenging that the responsibility of the Church for much that is unwholesome in our attitudes to physical sexuality should thus be exposed.

In this historical section, however, the treatment of the material is somewhat over-simplified. Although the Christian sexual tradition certainly exhibits pronounced dualistic features, this cannot be attributed simply to the triumph of Hellenism over Hebraic naturalism; indeed, the Hellenistic tradition was not wholly dualistic, for the true Greek moral ideal was *sōphrosunē* or moderation, while the Jewish attitude to sexuality had its darker side, and a negative as well as an affirmative emphasis. Nor does Mr Cole's selective treatment of the historical evidence do full justice to the complexity of the factors which determined the character of Christian sexual thought, while his choice at least of representative Protestant thinkers will not satisfy everyone—the omission of Barth, and of any reference to contemporary Anglican literature is surprising. But these no doubt are defects partly due to the compression which is inevitable when so vast a subject has to be treated on a necessarily restricted scale, and they do not diminish our indebtedness to Mr Cole for a very important piece of work. One thing, however, detracts considerably from its general usefulness to the student—very few of the statements are adequately documented; obviously this would have meant a larger book, but it would greatly have enhanced its value. Indeed, I could not but wonder whether the author had done his theme less than justice in trying to condense into one volume the substance of two separate books.

Sherwin Bailey.

Birmingham.

Education. By W. O. Lester Smith. Penguin Books. 3s. 6d.

Christian Education Reviewed. By Spencer Leeson. Longmans. 16s. 6d.

The two books here reviewed are complementary and should be read in this order. The first is sketched on a very broad canvas, not

only covering a great variety of educational opportunity, but showing each in its social context. The second concentrates on religious education, its growth and prospects since the 1944 Act. Both hold the interest of the reader to the last page and introduce a wealth of statistical information without delaying or confusing their main theses.

Within the compass of a Pelican volume Professor Lester Smith has something relevant and profound to say about such formative factors for education as the battle for control, whether between church and state or between one form of public control, the Ministry of Education, and another, the L.E.A.; the shift of emphasis in government from control to partnership within what the author calls "constructive democracy"; the comprehensive school and its need of the outstanding head; the balance of the curriculum and how the demand for technicians and technologists will affect it; the training of teachers, their status and their freedom; such economic and social factors as the rising cost of education and its still negligible proportion—about 2½ per cent—of our national expenditure; family life and the place of the parent, his changing responsibilities and his partnership with the school in the education of his children. This wide and authoritative survey is what one would look for from the author, who was a Chief Education Officer for twenty-five years and thereafter Professor of the Sociology of Education in the University of London. Full of a wise and Christian humanism, it adds for full measure a treasury of apt and unforgettable quotations.

In a chapter on the aims and purposes of education, Professor Lester Smith seems to suggest that the quest, like the process, is continuous, and that "to travel hopefully is better than to arrive". Yet he quotes Professor M. V. C. Jeffreys' warning in Glaucon that "education in the liberal democracies is distressingly nebulous in its aims".

This is the starting point of Dr Leeson's hopeful, comprehensive and penetrating review of religious education since the 1944 Act. His introductory chapter gives depth and cohesion to what might otherwise, in so wide a field, lack both. Here he poses two questions as a preliminary to education: "What are our children? What do we want them to become?" This brings to mind the words of Father Paul, late headmaster of Ampleforth, who, in a debate on the aims of public-school education, is reported to have electrified the Headmasters' Conference by saying that he educated his boys for death. "The true teacher must all the time be a philosopher", and the longer perspective is the only one in which his vocation makes sense. "The stage of his work is set in eternity." This note recurs again and again and provides the unifying theme. At every stage a Christian teacher will ask these questions about himself, about his own children, about his pupils. These are fundamental questions, and it is by the answers they give that the nation's schools and colleges are to be judged.

It is not, then, surprising that Dr Leeson, writing as an Anglican bishop and former headmaster of Winchester, pleads for a sacrificial

effort by Anglicans to retain as many as possible of their 7,250 church day schools. For it is tacitly implied that a Christian education in this complete sense can be given only in educational institutions which have a religious foundation, for, in the author's view, "There is now no single integrating purpose in our" national "education or indeed in our general life".

It is a compelling thesis, developed with warmth, tolerance and wisdom, and with a sense of urgency.

But in practice does it work out like that? Test the theory at one point, the claim to lead the child through his membership of a church school to membership of a worshipping community outside the school. It is assumed that the church school will be more successful here than the county. But this assumption is never examined, let alone justified, though data are surely available. Now, while it is true that the county school may not give instruction in the tenets of a particular denomination, Dr Leeson himself points out that the Agreed Syllabuses of Religious Instruction declare their aim to lead boys and girls to active membership of a worshipping congregation. There are many ways in which the teacher in a county school can and does do this, and no evidence is offered that the church day or public school does it any more effectively. Moreover, those who have taught both in aided and in county schools know well that you are as likely to find the worshipping community in the latter as in the former, in the sense of the school where a real attempt is being made to offer the whole activity of the community day by day to God for his glory and his use. It is this experience, quite as much as religious instruction and the act of daily worship, which moves young people to seek a worshipping congregation when they leave school behind.

M. M. Wingate.

Balls Park College,
Hertford.

The Background of Passion Music: J. S. Bach and his predecessors. By Basil Smallman. S.C.M. Press. 8s. 6d.

"It may well be that as we approach more nearly to a true assessment of Bach's greatness we shall be compelled to pay greater heed to the value of the achievements of his predecessors." This, the last sentence of an admirable little volume, well summarizes its aim and object. Bach, like most great geniuses, was a much indebted man, and this book shows clearly why. Not only will the music student profit by the author's careful and scholarly research, but the liturgical student who desires further knowledge of the medieval and renaissance background and the drama will find much that he needs to know. The general reader, too, who has listened to the Bach Passions with little knowledge of their historical background, will find his enjoyment and appreciation immensely stimulated.

The author writes clearly and with an enthusiasm which is refreshing. On almost every page is some arresting paragraph offering food for thought. We are reminded that "Bach was no innovator; rather was he content to adopt the methods of the past and infuse into them a new and vital spirit". And when he says that the vocal *melisma* in the St Matthew Passion is used in a more restrained manner than in the St John Passion, and that its effect in consequence is more deeply moving and expressive, we, who have compared the two wonderful settings of Peter's denial, know this to be true.

The classification of the early forms of Passion Music is clearly outlined, and the chapters about the Lyrical Element and the Role of the Orchestra will prove most valuable. The book obviously owes a great deal to the writings of Albert Schweitzer and C. Sandford Terry, to whom we shall turn again with renewed zest and interest, stimulated by the author's enthusiasm and careful marshalling of facts.

Our young research students are very busy just now and are doing useful and necessary work. That they are often provocative is all to the good. One wonders why it is curiously disturbing to be told that works hitherto associated with certain composers are not by them, but by others of whom one has scarcely heard. Some of us elders remember taking part many years ago in a performance in New College Chapel, Oxford, of a short Motet-Passion which Sir Hugh Allen and all of us assumed to have been composed by the fifteenth century Netherlander Jacobus Obrecht. "The discovery of some early manuscripts has shown conclusively that Antoine de Longueval (or Longaval) was the composer." Nowadays we must be prepared for anything.

William H. Harris.

The Cloisters,
Windsor Castle.

SHORTER NOTICES

Aspects of the Cross. By J. W. C. Wand. Independent Press. 1s.
Publicans and Sinners. By H. G. G. Herklots. S.C.M. Press. 8s. 6d.
Thine is the Kingdom. By J. S. Stewart. St Andrew Press. 7s. 6d.
Under the Cross. By Jean Fraser. Edinburgh House Press. 5s.
Galilean Christianity. By L. E. Elliot-Binns. S.C.M. Press. 7s. 6d.
They saw His Glory. By Maisie Ward. Sheed and Ward. 16s.

The first three of the books reviewed here are reprints of talks or lectures. All of them, in their different ways, must have been attractive in their first form, but in these days of increased cost of book

production, it is less easy to think that their value is sufficiently enduring to warrant publication as books.

Dr Wand's six five-minute broadcast talks on the death of Christ are a model of clarity, but they all leave us wishing we could ask him to expand them.

Mr Herklots' book deals with the particularly Christian attitude to those despised and cast out by society, but it includes a great deal of useful information on the background of the gospel stories with detailed notes on such diverse subjects as the Wisdom literature, scribes, publicans, sinners, zealots, haberim, Samaria, Judea, Galilee and so on, all very useful for the preacher.

Professor Stewart's book is a restatement of the missionary obligation of the Church. He finds two chief reasons why the Church must always be missionary. The first is one's own experience of the unsearchable riches of Christ which must be communicated, and second is the more objective one—the realization that Christ is the Lord of history. The book discusses chiefly the second motive, examining the various conflicting attitudes that this motive sets up; for example, are we to work that Christ's Lordship may be realized here on earth, or are we to wait in hope for God to bring in his own kingdom? How does a judgment on this theological issue affect one's work as a missionary? Wisely Professor Stewart does not offer a simple answer. It is good to find a New Testament professor directing himself to such a subject as the theology of missions, but one is surprised by the complete lack of any reference to the actual situation in which the churches are trying to press forward in their mission.

It is just here that Miss Fraser's book is so good. Here is a wide-ranging study of the difficulties the Church overseas is going through in trying to commend the gospel to non-Christians, and yet seeing them as the way of the cross, the way of triumph. It warms one's heart to find someone who clearly knows so much at first hand about the Church all over the world, who has understood the problems as they appear to those actually involved in them, and who can write with no trace of superiority but with perfect sympathy.

Galilean Christianity is an attempt to examine the peculiar type of Christianity that must have grown up among the first hearers of Jesus, who had none of the stern orthodoxy of the Church of Jerusalem and yet lay outside the stream of St Paul's influence. All the available evidence is closely scrutinized, but as this is extremely scanty, and its interpretation must be hedged about with so many perhapses, it cannot be said that our knowledge is greatly advanced. Indeed, one reader was rather sceptical of the premisses on which the book is based. Dr Elliot-Binns believes that the Epistle of St James may represent the Christianity of Galilee.

Miss Ward's book on the Gospels and Acts arises from her experience of speaking in Hyde Park, where she saw that people really need some help if they are to enjoy reading the Gospels. From certain critical positions adopted and from some doctrinal emphasis, it is evident that this book is written by a Roman Catholic, but apologetics never gets in the way of her main purpose—to illustrate the

Gospels for ordinary readers. So she gives us useful information about the authors, about how to analyse the books, and lights up many a point from modern archaeology or from the comments of the Fathers. An engaging book.

GEOFFREY PAUL.

TRIVANDRUM.

THE EARLY CHRISTIAN FATHERS. By Henry Bettenson. Oxford University Press. 16s.

This book is a really admirable production. The author has managed to fit into 412 pages a thoroughly representative selection of passages translated from Clement of Rome, Ignatius, the Didache, the Epistle to Diognetus, Justin, Irenaeus, Tertullian, Clement of Alexandria, Origen, Cyprian and Athanasius, with a useful introduction. The translation deserves particular praise, because it never smacks of translator's English, but is clear, modern and flexible; the style varies appropriately, graceful and flowing with Clement of Alexandria, sultry and epigrammatic with Tertullian, dry and unadorned with Origen. The price is surprisingly modest. This must be one of the best books of its kind published for years, and deserves the same fame and circulation which Mr Bettenson's other volume, *Documents of the Christian Church*, has received.

There are a few small mistakes. Origen was not "banished" from Alexandria (p. 26); this is to attribute an authority to a third-century bishop which he did not possess. On p. 36 for "Ephesus" we should read "Constantinople". The "most complete exposition" of Irenaeus (*Adv. Haer.*, IV, xxxiii, 8) refers, in my opinion, not to the Creed but the Rule of Faith (p. 122). Rufinus does not usually *condense* Origen's Greek; *au contraire* (p. 261, n. 1)! The impression should not be left on the reader of p. 327 that Origen encouraged prayer to the saints; the passage here translated (*De Oratione*, XIV, 6) clearly does not refer to departed saints, but to living ones. Elsewhere Origen deprecates prayer to the saints as we to-day know it. But apart from these minor matters the Introduction and Notes are very adequate and worthy of the high standard of the whole book.

R. P. C. HANSON.

UNIVERSITY OF NOTTINGHAM.

THE SIEGE PERILOUS. By S. H. Hooke. S.C.M. Press. 21s.

THE OLD TESTAMENT IN MODERN RESEARCH. By Herbert F. Hahn. S.C.M. Press. 16s.

EARLY ISRAEL IN RECENT HISTORY WRITING. By John Bright. S.C.M. Press. 9s. 6d.

Professor Hooke takes the fascinating title for his collection of essays from the chair made by Merlin in which none but Galahad might sit. By it he indicates the dangers that beset the type of historical anthropology of which he is a distinguished representative.

Those who read these essays will judge that he keeps his seat! Not that they are all concerned with anthropology. There is much about "myth and ritual"; but also there are useful archaeological surveys and important biblical expositions, notably on Cain and Abel, the Immanuel prophecy, and the "corner-stone". Indeed, nothing in this book is more interesting than the examination of the character and transformation of central biblical images. Through all there is a marked unity derived from the author's first-hand and characteristic approach. The last chapter is a *confessio fidei* of great clarity and impressiveness. Those who know Dr Hooke will hear him as they read and delight in the wisdom of a veteran scholar of incisive mind and comprehensive knowledge. Such is his lightness of touch and superb lucidity that his book should find readers outside the realm of professional scholarship. There is inadequate editing on pp. 74 f. and 250 f.

Dr Hahn sets out to introduce to the interested reader the way in which Old Testament scholarship has moved forward in the last few decades. He discusses in turn the critical, anthropological, religio-historical, form-critical, sociological, archaeological and theological approaches to the Old Testament. There is occasional lack of proportion in the selection and rejection of material, but on the whole a remarkable balance of judgment. A glaring omission is the absence of any consideration of contemporary linguistic studies, without which none of the other disciplines is safe. Apart from this, we have here the best existing statement, by a single author, of the present situation in Old Testament scholarship for the ordinary reader. Just because no branch of theological research is more exciting or more prolific, many will be grateful for this trustworthy guide through the veritable jungle of recent literature.

Dr John Bright has produced an able critique of the historical work of (*a*) Alt and Noth and (*b*) Kaufmann on the conquest and pre-conquest period. Since the work of Alt and Noth is available only in German, the author gives a careful summary of their views, as also of Kaufmann, whose *magnum opus* remains, even for Dr Bright, in the inaccessibility of modern Hebrew. This work of remarkable value (in the S.C.M. "Studies in Biblical Theology" series) is, however, primarily for the specialist. When Alt and Noth are introduced to the English reader, their *whole* position including their positive results must be presented. For very good reasons Dr Bright attacks them where they are most negative, even nihilist. It follows from the way Dr Bright makes his charge of *subjectivity* that the error of their method in relation to the early history does not call in question their whole historical presentation where there is basic material suitable to their methods. It is just because Alt and Noth have given us so much of permanent and constructive value that it is urgent to join issue with them where they appear destructive and, as the reviewer would think, insensitive to the nature of the primitive traditions of Israel.

Durham. D. R. Jones.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

BLACKWELL: Edith Barfoot, *The Joyful Vocation to Suffering* [new edition] (2s. 6d.); Ernest Würthwein, *The Text of the Old Testament* (17s. 6d.); G. F. Nuttall, *Visible Saints* (25s.); R. L. P. Milburn, *Saints and their Emblems in English Churches* [new edition] (12s. 6d.).

CASSELL: Robert Graves and Joshua Podro, *Jesus in Rome* (8s. 6d).

GEOFFREY BLES: Nathaniel Micklem, *The Box and the Puppets* (13s. 6d.).

CLARENDON PRESS: R. C. Zaehner, *Mysticism Sacred and Profane* (42s.).

JAMES CLARKE AND CO.: John Calvin (translated and edited by T. H. L. Parker), *Sermons of Isaiahs's Prophecy of the Death and Passion of Christ* (12s. 6d.); S. W. H. Bird, *And unto Smyrna . . .* (6s.); Merrill F. Unger, *Israel and the Aramaeans of Damascus* (21s.).

DESCLÉE AND CO.: Xavier Léon-Dufour, S.J., *Concordance of the Synoptic Gospels, in Seven Colours* (n.p.).

ENGLISH UNIVERSITIES PRESS: V. J. K. Brook, *Whitgift and the English Church* (8s. 6d.).

FABER AND FABER: Owen Barfield, *Saving the Appearances* (21s.).

FAITH PRESS: Patrick Cowley, *Receiving the Sunday Gospel* (3s. 6d.).

HODDER AND STOUGHTON: W. E. Sangster, *The Secret of Radiant Life* (10s. 6d.).

INDEPENDENT PRESS: H. F. Wickings, *The Covenant People of God* (9s. 6d.).

JOHANNES VERLAG (EINSIEDELN): Hans Küng, *Rechtfertigung, die Lehre Karl Barths und eine Katholische Besinnung* (n.p.).

LONGMANS: Bernard J. F. Lonergan, S.J., *Insight* (63s.).

LUTTERWORTH PRESS: William Hordern, *Christianity, Communism and History* (12s. 6d.).

METHUEN: J. K. S. Reid, *The Authority of Scripture* (25s.); F. A. Lea, *The Tragic Philosopher—A Study of Friedrich Nietzsche* (30s.).

MOWBRAY: The Author of *The Way, The Experience of God* [a retreat for private use] (4s.); Richard Tatlock, *A Paraphrase of St Mark* (4s.); Archdeacon of London, *Message for a Mission* (2s. 6d.); H. Hensley Henson, *Theology and Life* (10s. 6d.).

PENGUIN BOOKS: Kathleen Lonsdale, *Is Peace Possible?* (2s. 6d.).

PETER OWEN: René Fülöp-Miller, *The Power and Secret of the Jesuits* (35s.); Alice E. Buck and F. Claude Palmer, *The Clothes of God* (30s.).

S.C.M. PRESS: W. G. Kümmel, *Promise and Fulfilment* (12s. 6d.); James M. Robinson, *The Problem of History in Mark* (8s.); Oscar Cullmann, *The State in the New Testament* (12s. 6d.); H. R. Weber, *The Communication of the Gospel to Illiterates* (7s. 6d.); R. F. McCracken, *The Making of the Sermon* (10s. 6d.); A. R. Vidler, *Essays in Liberality* (15s.); André Parrot, *The Temple of Jerusalem* (9s. 6d.).

S.P.C.K.: Bryan S. Breed and others, *People you Meet* (illustrated by Hunk), (2s. 6d.).

S.P.C.K. (FOR THE CHURCH HISTORICAL SOCIETY): G. V. Bennett, *White Kennett, 1660–1728, Bishop of Peterborough* (42s.).

S.P.C.K. AND NATIONAL SOCIETY: J. C. Powell-Price, C.I.E., *Notes for the Assistance of Governors and Managers of Church Schools* (3s. 6d.).

S.P.G.: Dewi Morgan, *Further Outlook: S.P.G. Review of the Year's Work, 1956–1957* (1s. 6d.).

TYNDALE PRESS: R. Hooykaas, *Christian Faith and the Freedom of Science* (1s. 6d.); H. M. Carson, *The Christian and the State* (1s. 6d.).

VALLENTINE, MITCHELL AND CO.: Louis Jacobs, *We have Reason to Believe* (15s.).

WESTMINSTER PRESS (PHILADELPHIA): John B. Coburn, *Prayer and Personal Religion* ($1.00).

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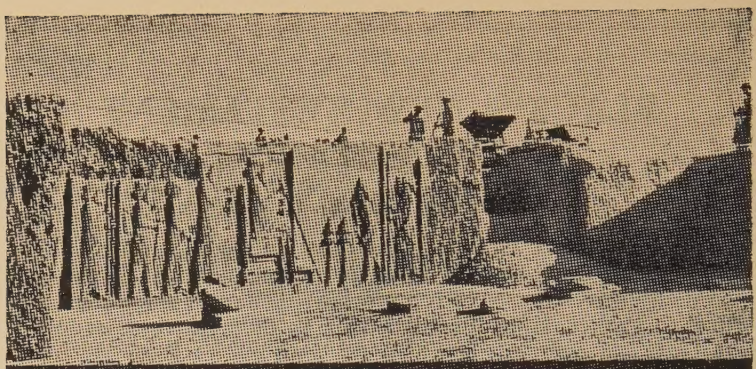

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